

THE
Juvenile Instructor

VOL. 53

SEPTEMBER, 1918

NO. 9



To KEEP the
POT BOILING

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United States War Department Calls Utah Boys!

High School Graduates who are over 18 years of age and College Students liable to military service are urged to enter the

Students' Army Training Corps at the University of Utah

The government desires to protect itself against a lack of trained men during the latter part of the war as well as during the re-construction period after the war. The Students' Army Training Corps is the plainest road leading to an officer's commission. It will prepare men for positions of leadership at home and abroad.

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Boys of Utah, here is your opportunity! Make your plans now to serve your country by enrolling in the Students' Army Training Corps at the

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LONDON CONFERENCE REUNION

The Executive Committee of the London Conference Reunion has been active for several months past, perfecting elaborate preparations for the coming "event," a special feature of which will be the entertaining of friends and relatives of London missionaries and emigrated Saints now in war service. The committee has been successful in securing the Pioneer Stake Hall, 126 West Fifth South, close in and approached by several street cars, for the reunion to be held Friday, October 4th, 1918, at 7:30 o'clock, and at which London missionaries and conference presidents are asked to occupy stand. A big event is expected.

"I WISH I WAS OLD ENOUGH TO FIGHT"

Do you know what "Retreat" is in the Army? I always thought it was something about running away, or getting licked, or something. Only I knew our boys don't run away, and I often wondered about it. But last fall Mother and Sis and I were at an Army Camp where my brother is a First-class Private; he's only nineteen and he enlisted when War was declared. Well we were visiting him one evening, and the bugle blew, and the boys "Fell in," and at a command they all "Presented Arms," and the sun was just setting and it seemed awful kind of quiet, like a noise had stopped when the sun went down. And the Colonel and his staff were standing there, when "B-o-o-m!" went a gun, and the band began to play "The Star Spangled Banner" and the Color Sergeant and the Color Guard hauled down the Big, Beautiful Flag, and there was a lump in my throat, but I didn't want to cry. I was just GLAD, and gee! how I wanted to be old enough to carry a gun and "Present Arms" to the Flag when the sun goes down. But I'm busy these days in war gardens and it's easy to earn money. And every cent I get I count up at sunset, and present it to the Flag—in War Savings Stamps. I'll help lick those Germans yet.



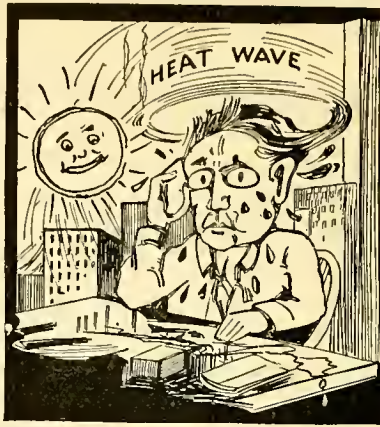
WAR SAVINGS STAMPS

A \$5.00 War Savings Stamp costs a little more than \$4.00. Thrift Stamps are 25 cents each. At any Post Office, Bank, Trust Company or authorized agency.

National War Savings Committee, Washington, D. C.
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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR



"Oh! Friend, why do you gasp and pant? Go forth and borrow, if you can, some doubloons from your maiden aunt, and buy a Robbins-Myers Fan."

Walt Mason

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It is none too early to send in your orders for Christmas cards. We expect a rush in this line as the Government is advocating the cutting out of the more expensive Christmas gifts.

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The Gifts of the Minutes

By Elsie C. Carroll

O, here comes a Minute,
She's fluttering to you ;
A gay, Fairy-Minute
All sunshine and dew.

The dear little Minute
Has sixty gold wings.
They're laden with treasures ;
Such wonderful things.

She'll pause with her riches,
A wee, little while,
And ask you to take them.
You may choose a smile

To give to your Mother,
So busy today ;
Or a song for the baby
Who's tired of play.

Or you may choose a word
Which is gentle and dear,
To whisper so softly
In Grandmother's ear.

A kind little action,
A thought that is sweet ;
These are the treasures
She lays at your feet.

As quickly she passes
Forever away,
This dear little Minute
Who never can stay.

O, lose not the treasures
They're bringing to you,
These dear little Minutes,
All sunshine and dew.



BISHOP JOHN WELLS

At a meeting of the Church authorities, held July 26th, 1918, the Presiding Bishopric was reorganized. Bishop David A. Smith, who has been Second Counselor to Presiding Bishop Charles W. Nibley, was sustained as First Counselor, and Elder John Wells was selected and sustained as Second Counselor. Elder Wells was born September 16, 1864, in Carlton, Nottingham, England, and accepted the gospel in his native land. He was baptized in 1882, by Elder Arthur Winter. He came to Utah July 12, 1889, and in 1890 entered the office of the Presiding Bishopric, where he has been ever since. As Chief Clerk he has been largely responsible for the modern business methods for which that office is now noted.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

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Fighting for Peace

By Effie Stewart Dart

I kissed him good-bye in the early morn,
My Soldier Lad, straight and tall,
Who had said good-bye to his books and mates,
To answer his country's call.

And with mother-pride in my aching heart
I gazed at my stalwart son,
And thought of the blows he might have to strike
Ere the victory sought were won.

And I thought of the mothers all over the land
Who are giving their bravest and best,
Who are sending them forth to War's grim strife
At Duty's stern behest.

And I prayed, "God grant it be not in vain
We are giving our sons so brave;
May they win the goal for which we seek,
The Peace they must fight to save."

A Peace as broad as the whole wide world,
As deep as the ocean blue,
As strong as the Power of God above,
And as God's own Self as true.



Historic Places in Utah

By Howard R. Driggs.

V

RAMBLING ABOUT EPHRAIM

Ephraim was the scene of one of Black Hawk's fiercest raids. It was the place, too, where he came, broken in spirits, to sue for peace. The old settlers still living there have these stirring scenes vividly in their mem-

day landmarks. Remnants of the old fort walls are still standing, as reminders of the dangerous Indian days. The home of President Canute Peterson, where Black Hawk came, is on Main street, just north of the bank. And just east of town, about a mile, is the "guard knoll," a hill on which a kind of bastion was built in the



BLACK HAWK WAR VETERANS

On the spot where Black Hawk came suing for peace. Home of President Canute Peterson, of Ephraim, in the background. Charles Whitlock and George Allred, who were interpreters on that occasion, are in the group.

ories and a visit with them is thrilled with historic interest.

It was my good fortune to go to this city in company with President Anthon H. Lund, last May. We fell to talking, on the way, about the old times. He had lived in Ephraim a great many years and not only had first-hand knowledge of the settlement, but could direct me to others who had participated in the historic events.

On the morning of the graduation exercises of the Snow Academy we gathered a number of these veterans and spent some time visiting the early-

earlier days to protect the sentinels who kept watch day and night for savages.

It was past this knoll that a band of Black Hawk's warriors swept down out of Ephraim Canyon to attack the settlement. Farther up the gorge, they had found Soren Jesperson and William Black, getting wood. These men they killed and cruelly mutilated the bodies of the victims.

Emerging from the canyon they found several other men. One of these, William Thorpe, was killed, and Captain Lewis Larsen was shot in the leg.



CAPTAIN LEWIS LARSEN AND CHARLES WHITLOCK

Captain Larsen is standing on the spot where he was wounded in the leg by an Indian, and pointing to the place where William Thorpe was killed.

The rest escaped injury by retreating through the brush and trees towards the fort.

"We were right east of the guard knoll," said Captain Larsen, "when the Indians came upon us. Two of them rode up within about fifty yards of Bill Thorpe and me and fired. Thorpe fell dead and I got a bullet in my leg below the knee. But I got even with the Indian that hit me. I whirled and fired, wounding him. When I showed fight, they turned and left me to limp home."

To the south of the knoll the savages killed another man by the name of William Hite. Then they dashed away towards the west, keeping far enough from the fort to be out of reach of the settlers' guns.

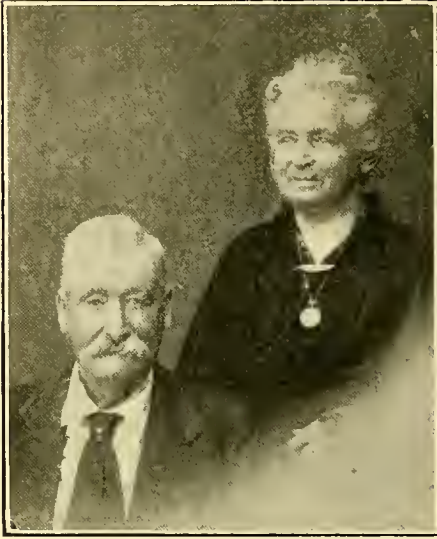
A light wagon, driven by A. H. Whitlock, was coming towards Ephraim from Manti. The savages sighted it and lined up to make a capture. The driver, recognizing their hostile intentions, laid whip to his spirited horses and dashed by the Indians. A shower of bullets and arrows was sent after him. There were three people besides himself in the wagon—two women from Manti and a boy, Chris Sorenson. Luckily none of them were

hit. The women crouched in the bottom of the wagon. The boy climbed down on the double-trees, and Mr. Whitlock lashed his horses into a dead run for the fort. They were a pair of racers, and in spite of their load the team outran most of the "squaw ponies" ridden by the Indians. Old "White Horse Chief," however, was on a faster animal; he overtook the fleeing whites and kept by the side of the flying wagon, firing his revolver at the driver and the struggling horses. A shot struck one of the team, but the brave animal kept on, his blood spurting over the frightened boy on the double-trees. The Indian then drew his bow and sent an arrow into the driver's shoulder; but still Whitlock kept up his desperate race, every leap bringing them nearer the fort.

"Jump up here and pull this arrow out of my back," Whitlock called to the boy. Sorenson obeyed and then jumped back. The Indian, seeing he was getting too near the whites who were watching from the fort walls the frantic chase, turned and rejoined his band. The race for life was won. Into the town the team rushed. The wounded horse, when he had brought the people to a place of safety, dropped

in the harness, and half an hour afterwards, died. Mr. Whitlock, the driver, commonly known as "Cap" Whitlock, recovered from his wound and is now living in Roosevelt, Utah.

The Indian raid did not stop with

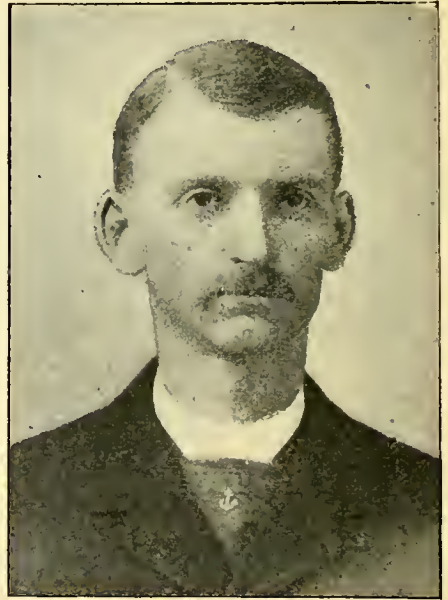


MR. AND MRS. A. H. WHITLOCK, SEN.

this murderous chase. A part of Black Hawk's band swept on through the fields surrounding the town. In one of them they came upon Martin Pederson Kuhre, his wife, Hansine K. Kuhre, and Elizabeth Peterson, their hired girl, who were gathering potatoes. These unprotected people the savages murdered; but they left unharmed a boy babe. That babe was found and tenderly reared by Mr. and Mrs. Dobbie of Manti; and he is now President William Dobbie Kuhre of Jordan Stake.

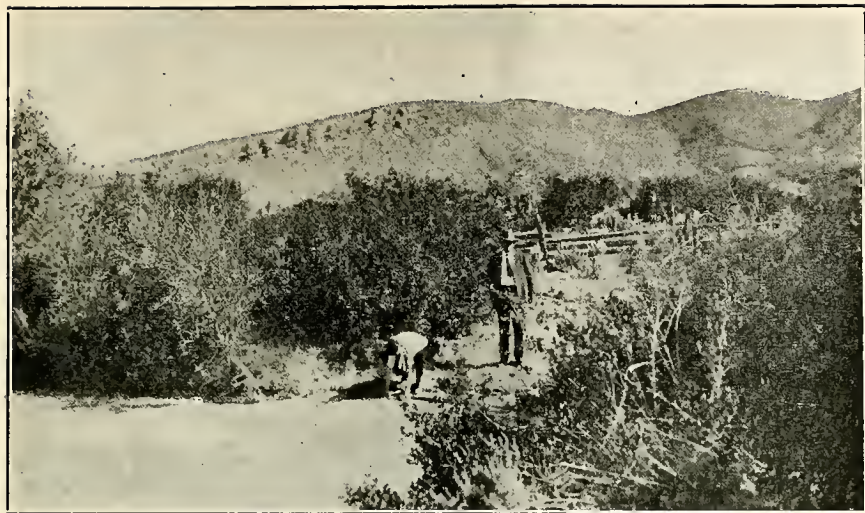
President Kuhre was too young to have any recollection of the tragedy, but in later years interviewed many people who claimed to know the facts. These stories conflicted, but one man, a Mr. Thompson, now dead, who lived in the southern part of Ephraim, who claimed to have been an eye-witness, told Mr. Kuhre in substance that a band of sixteen Indians came out of

the canyon, passing to the south of the town, separating at a certain point, twelve continuing on west toward the river bottoms to round up the stock, and the other four going northward toward the people at work in the fields. The Kuhre family were at about the middle of the field engaged in picking up potatoes when the Indians came upon them. They at once started on the run toward the town, the man carrying the child. The Indians chased them several hundred yards, evidently trying to tantalize them, and allowed them to get close to the town before opening fire upon them. Three fired at once at the father, and he fell in a furrow. The mother picked up the child and continued on, screaming for help. The



PRESIDENT WILLIAM D. KUHRE

Indian known as "White Horse Chief" by reason of his riding a horse of that color, rode up behind the woman and shot her in the back of the head, the bullet coming out just below the eye. Thompson declared that he saw the Indian stoop from his horse, pick up



THE FORD ON TWELVE MILE CREEK

At this spot Sergeants Vance and Houtz, while returning from Manti to Gunnison, were ambushed and killed by the Indians.

the child and then, after a moment's hesitation, drop it on the body of the mother. This incident is corroborated by James H. Hansen and Martin Benson, who with Thompson and John F. F. Dorius were the first on the scene. Report said the Indian afterward, when peace was declared, said that he had a feeling come over him that he should not kill the child. The young woman, Elizabeth Peterson, was killed

by arrows, the fatal one entering her back and protruding through the left breast. She was not quite dead when the first men reached the place.

Thompson was plowing when the Indians came in sight and was so close to one of them that he engaged him in conversation and put his hand on the neck of the horse that the Indian rode. Why he was spared is another of the queer things of those days.



MAYFIELD, UTAH

In earlier days this was an Indian reservation, where Chief Arropine and his tribe lived.



VETERANS RENEWING ACQUAINTANCE AT EPHRAIM

President Anthon H. Lund shaking hands with President Lewis Anderson. Others in group, right to left: Charles Whitlock, Peter Peterson, Ezra Shoemaker, Andrew Thompson, N. O. Anderson, George Allred. Snow Academy stands on the lot where the cattle corral was in the old fort days.

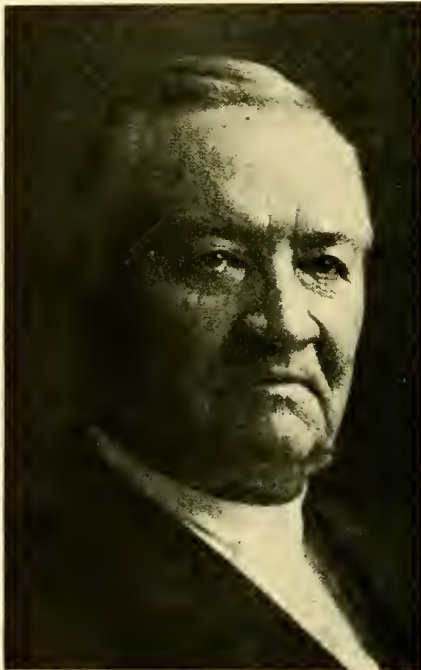
All the cattle in the fields were taken during this raid. Some time afterwards the Indians again swept down on Ephraim and attempted to drive off the horse herd; but the boys in charge

of the herd saw the savages coming and gave a whoop that sent the horses towards home on the run; so that the marauders got away with only six animals.

The Ephraim boys, better prepared now to fight, gave chase. They followed the thieves up Ephraim Canyon and overtook them near the head of it. Here the Indians had laid an ambush for their pursuers, but the white men, taking a different trail, avoided the trap. A fight ensued, Peter Peterson, a son of President Canute Peterson, had a horse shot from under him and one or two of the Indians were killed. No further trouble was given to the town by Black Hawk after this.

In the summer of 1868, the chief with his right hand man, "White Horse Chief," and a band of braves rode into Ephraim and went straight to the home of President Canute Peterson. They wanted to talk peace. The President sent at once for Charles Whitlock, to act as interpreter, and Whitlock brought George Allred, his cousin, who could "talk Injun," to help out the conference.

"The Indians," said Mr. Whitlock, "were in their paint and feathers.



PRESIDENT ANTHON H. LUND

They did not dismount, but sat on their ponies in the street in front of President Peterson's home.

"Black Hawk said he was tired of fighting. He wanted to be a good Indian and go back to his old home to die in peace."

President Peterson talked to the Indians firmly but kindly and promised to visit them at their camp. The next day, with Taylor, he went up Ephraim Canyon to see them. Presents were given to the red men, and some kind of peace agreement was made. Black Hawk and his band then went to other settlements to give further assurance of their peaceful intentions.

"I was telegraph operator in Mt. Pleasant when they visited that place," says President Lund; "and they met with some of the leading berthren in my office to talk matters over."

"It was due to this circumstance that I became rather well acquainted with Black Hawk and "White Horse

Chief.' They came to see me several times afterwards and on one occasion I took a photograph of the two of them."

"Black Hawk was a rather nervous Indian, of wiry build; he could talk English somewhat and was rather sociable; but he seemed to be broken in health, possibly from wounds he had received or from chronic diseases.

"The 'White Horse Chief' was of larger stature. He was a typical Indian—reserved and haughty in his nature."

After these chiefs had visited various settlements, the Indians were called together by their leaders, and the treaty was ratified in a peace conference held in Grass Valley. Presidents Thurber and Bean of Sevier County, with others, met with the red men on the occasion, in a cedar grove near Koosharem. The difficulties were adjusted and an agreement to live as friends was made which has lasted until this day.

Filosofy

By O. F. Ursenbach

I ain't much on filosofy,
And don't know much sikology;
Yit sometimes things don't seem to me
Ezzackly as they ought to be,
Cause when I see a big souled man,
Do jist the level best he can
To make a feller's life seem bright,
And make sunshine of darkest night;
Then jist cause he ain't steeped in schemes,
To hoard up useless gold, it seems
That he ain't in the game today.
At least, it seems to me that way.
Why ain't man measured by his soul
Instead of by his bag of gold;
Cause when he's dead his wealth will flee—
His soul must face eternity.

TRUE PIONEER STORIES

Contributed by Daughters of Utah Pioneers

Pioneer Hardships

Is there a boy or girl who is not fascinated with the Bible story of the journey of the Israelites and their forty years in the wilderness when they were fed by heaven-sent manna?

There are many incidents in the history of the pioneers when their faith was rewarded and they were saved from starvation in a most miraculous way. You are all familiar with the inspiring story of the Sea Gulls, also the beautiful one of the Quails, but there are many other incidents that are interesting and faith-promoting.

One of our pioneers says: "In the wilderness, God sent manna from heaven for the children of Israel. He did not have to send it for this people, but he prepared something else that would help them—the buffalo. They were all over the plains—buffalo in every direction, thousands and thousands of them. They came in large herds, but President Young told us not a buffalo was to be killed except for food. We could go among them for they were fearless, but had they stampeded, nothing could have stood in their way. They were certainly a God-send, furnishing the Saints not only food but buffalo robes for warmth and even "buffalo chips" to cook the food.

"I was a young boy and distinctly remember that by the time we reached the Black Hills we were very short of provisions and did not know how we would get through. The people were discouraged and hungry.

"One morning, when we were camped in the mountains, as I started from camp to the rolling hills, I was impressed to take my gun. This was unusual, as I was no hunter and never used a gun. The wind was coming from the north, and I thought I would climb upon a knoll and see if I could see anything, and

just as I raised my head above the level I saw a buffalo within range of my rifle, busily eating. While I was no hunter, I could not let such an opportunity pass, so raised my rifle, took careful, steady aim and fired. I saw the buffalo raise and start, but soon he began to totter, spread out his legs and fell over.

"I went back to the camp and said to one of the brethren, "I wish you would come over here and help me bring in a buffalo."

"Buffalo," he laughed, "I guess you have lost your mind, haven't you? There are no buffalo around here."

"You had better come and find out," I answered.

"After a great deal of persuasion some of the brethren went with me and were very astonished when they saw the dead buffalo. The camp was glad. It was something to live on. It had been sent to us, and no question of it."

In speaking of life in Winter Quarters, he relates this incident:

"My mother was a widow, and as my older brother went with the "Mormon" Battalion on their long march towards Mexico, I shared the responsibility of providing for the family. Food was scarce and we were often hungry, and mother suggested that I go to Missouri and trade our cow, my watch and rifle for an ox and some corn. This seemed rather hopeless to me, but mother had faith that I would be successful, so I reluctantly started. My team consisted of one ox and a cow. After traveling for some distance I came to a rough-looking place, knocked at the log cabin and asked for accommodation, and was made welcome, being invited inside while a negro attended to my cattle. The owner, a wealthy bachelor, had brought a number of negro slaves from the south. I well remember the supper we had that night, consisting

of coffee, bacon and corn dodger baked in the ashes, and I assure you I did justice to the meal.

"The next morning I intended to continue my journey, but I was urged to stay, and nothing loth, I accepted the invitation and thrived wonderfully on three hearty meals a day.

"At the end of two weeks, I informed my host that I must move on and try and make my trade, as mother and family badly needed the corn for food. He asked me what I had to

trade. I told him the cow, and my watch. He told me he would trade, and ordered the negroes to fit me out.

"To my delight, he gave me a fine ox and a wagon load of corn, and just before I started ordered my cow tied to the back of the wagon, telling me he didn't need her, he had enough without her. We considered this an act of Providence—food for not only our family, but those with whom we shared."

A Truth Seeker

By Minnie Iverson-Hodapp

Once upon a time—not so very long ago—and in this same fair America where you and I now live, a great, inspired truth-seeker was born. From his early years he was thirsting for righteousness and his soul was full of longing for good. His parents were humble, worthy folk and their son, Joseph was brought up to know the useful occupation of farming. How sweet the birds sang, how fresh the grass grew in the fields where he worked. Near his home was a grove of tall, beautiful trees. How often the boy visited there to rest or play in the cooling shade. It was just an ordinary woodland spot those days, like many you and I have seen, but to-day it is a very distinguished and famous place known as "The Sacred Grove."

It came about in this way. One spring when Joseph was about fourteen years old, he began thinking very earnestly about God. His mind was always asking itself one question over and over, "Which is God's church, and which shall I join?" On a certain day he turned to the Bible and read these words: "If any man lacketh wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." This was a very plain promise to Joseph. He did

not doubt its truthfulness. He went to the grove—the Sacred Grove—and knelt in humble prayer to God. The spirit of the evil one lurking near aimed to over-power Joseph. Thick darkness gathered round him. His soul struggled. Just as he was about to despair, a bright and heavenly light appeared in the balmy sky above him. Two Celestial Beings stood in the midst of this light. Joseph knew that these two Holy Ones loved him very much for they had come to answer his question. God the Father, pointing to His Son, Jesus, said, "Joseph, this is my beloved Son, hear Him."

Then the beloved Son, Jesus, spoke to Joseph. He told him that not one of the churches then on earth was the right church. Joseph was to join none of them but to wait until another time when more would be revealed unto him. The heavenly vision then closed and Joseph was left no longer in any doubt what to do.

Joseph told the account of the vision to his father, mother, sisters and brothers. They believed it with feelings of reverence and gratitude. In this way, Joseph was a truth-revealer. He revealed heavenly truth unto those who had not seen the vision.

As Joseph grew to manhood he was

the chosen instrument of God in bringing forth the Book of Mormon and in the building of the Kingdom of God on earth. He received the Priesthood and ordained many to this power. He organized the church with apostles, seventies, high-priests, elders, teachers, deacons. He instituted the Relief Society for women. In this way he was a truth-restorer. He restored the Gospel truth on earth and organized it into working order.

He received commandments and promises from God and these we have in our Book of Doctrine and Covenants. He saw things past, present, and future. Thus he was a Prophet and Seer unto this dispensation. Yes, he was indeed a choice Seer of whom we sing:

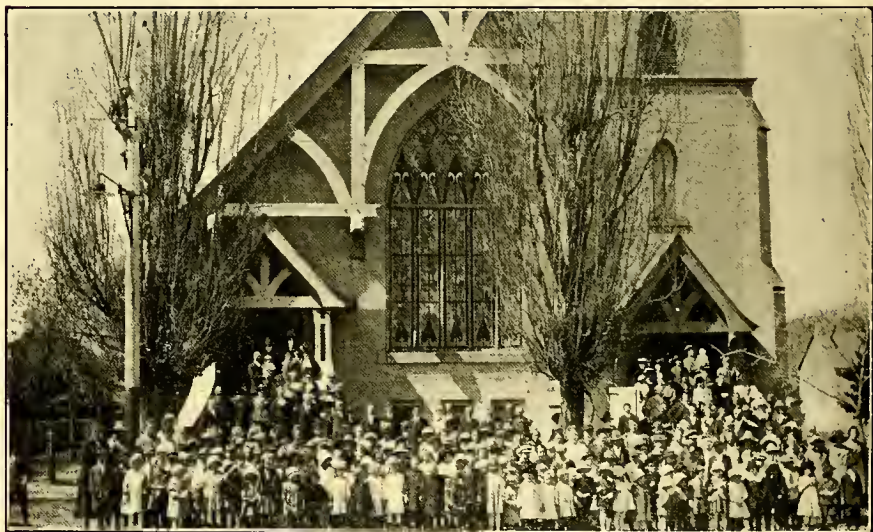
"He gazed on the past, on the future too,
And opened the heavenly world to view."

Thus step by step our truth-seeker

became a truth-revealer, a truth-restorer, a mighty prophet and spokesman for God. He has left the world richer and brighter for each and every person who lives after him. What a glorious and loyal multitude of truth-seekers now follow in the path he pointed out.

The boys and girls of the Latter-day Saints are especially favored, being born and reared in the light of this splendid vision given through Joseph the Prophet. The testimony of his divine work burns within their souls, even in childhood years, and like a guiding light it remains with them through life.

Yes, it is a beautiful and lovely aim to be a Truth-Seeker. Far lovelier it is to be a partaker of the same when one finds it, for it is a jewel of eternal wealth, and "Through all the years of this our life it leads from joy to joy."



MANTI NORTH WARD SUNDAY SCHOOL

H. R. Peterson, Bishop; Emery G. Epperson, Superintendent

What my Faith Means to Me

By Dr. John A. Widtsoe



My faith in the principles of the Gospel of Jesus Christ, as restored by the Prophet Joseph Smith, places me in possession of an all-comprehensive philosophy, accord-

ing to which I can order all the affairs of my life, whether of a temporal or a spiritual nature.

By this faith I draw wisdom from the Past; obtain visions of the Future, and walk fearlessly in the Present, with a full assurance that God's goodness will guide me.

By this faith, I am able to interpret whatever I learn of this or of any other time, and find its place in the eternal scheme of things.

By this faith, which teaches me that I am eternal, with an existence before this life, and an ever active life hereafter, I am given full courage to battle against evil, whether in me or in others.

By this faith, which promises the endless triumph of the progressing spirit of man over the things of the universe, I attack the duties of my daily life with the clear confidence that if I but do my duty well, I shall find the way to the mastery of the earth and all earthly tasks.

By this faith my joy in life is abundant, my sorrows are tempered, my trust in the ultimate triumph of good over evil is unshakable.

By this faith I learn more and more to hate sin, and to reach out a helping hand to the sinner.

By this faith, which embraces a complete plan of man's endless journey from a dim past into an eternal future, I learn that I need God's help

in all that I do, but also, as a glorious comfort, that God, to a small degree, infinitely small perhaps, needs me and all His children, to work out His mighty purposes. It is good to know oneself in partnership with God.

By this faith, amidst the wearisome toil and the strife and the heat of the day, I am at rest and at peace, for I know my history and my destiny, and the eternal meaning of the day's work.

By this faith I know that however lowly my task in life may be, before the judgment seat of God, if my work has been well done, it shall be transmuted into spiritual values, and my soul shall know that I have been doing necessary work for the fulfilling of the Master's plan.

By this faith I am unafraid, for I know that God's power is everywhere and that I never walk alone, but that in joy or sorrow, at home or abroad, God's will guides me.

By this faith it is easy to lay aside the material for the spiritual things of life; to exchange the honor of men for the service of God.

By this faith, my life is one of gratitude for favors received, and of trust that whatever is for my good will be given me, if I strive for it honestly.

By this faith I know the brotherhood of man and the Fatherhood of God: the joy and necessity of serving and helping my fellow man; and the satisfying fellowship of my brethren and sisters.

By this faith I know that whatever of experience I have gained in this life will be mine forever, and that my family and children are mine to the end of an endless day, in which I shall grow to the fuller stature of a God-like man.

All these and a thousand other things that would fill many volumes does my faith mean to me.



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SALT LAKE CITY, - SEPTEMBER, 1918

The President on Mob Spirit

"I have called upon the Nation to put its great energy into this war and it has responded—responded with a spirit and a genius for action that has thrilled the world. I now call upon it, upon its men and women everywhere, to see to it that its laws are kept inviolate, its fame untarnished. * *

"I can never accept any man as a champion of liberty either for our-

selves or for the world who does not reverence and obey the laws of our own beloved land, whose laws we ourselves have made. He has adopted the standards of the enemies of his country, whom he affects to despise."

—President Wilson.

What Great Men Have Said About Sunday School

President Wilson—"No study is more important to the child than the study of the Bible and of the truth which it teaches, and there is no more effective agency for such study than the Sunday School."

Ex-President Taft—"We all agree—Protestant, Catholic and Jew alike—that Sunday School education is absolutely necessary to secure moral uplift and religious spirit."

Bishop McDowell—"The Sunday School is the most significant, fruitful and permanent work of the church."

A Business Man—"It is far cheaper to keep boys and girls in the Sunday School than to take care of them in jails and penitentiaries."

H. J. Heinz—"The Sunday School pays me greater dividends than any other investment I make."

Judge Fawcett—"In the five years I have been sitting on the bench, I have had twenty-seven hundred boys before me for sentence, and not one of them was an attendant of Sunday School."

John Wannamaker—"There is no better investment of life, no matter how rich or wise a man may become."

Emerson—"The true test of civilization is not the census, not the size of its cities, nor the crops, but in the kind of men the country turns out."

George Washington—"We shall maintain our liberties only by the religious education of our youth."

Sir Thomas Chambers—"The Sunday School has completely transformed the moral tone and spiritual atmosphere of England."—*Sunday School Promoter*.

"Tobacco and Human Efficiency."

Another new and valuable volume has just been added to the many books recently printed by the Deseret News. It is entitled "Tobacco and Human Efficiency" and is from the facile pen of Doctor Frederick J. Pack. The book, which is published by the Church and dedicated to the "unbounded possibilities of the youth of Israel," is the outgrowth of years of study by Doctor Pack of the evil effects of the use of tobacco on the human system.

The book is well written and the unanswerable arguments logically presented. The chapter on "Tobacco and Our Soldiers" wherein the author denounces the attempt to narcotize our armies is a wholesome piece of literature and should be read by every Sunday School teacher. Never in the history of the Latter-day Saints has there been so many well prepared and deep laid plans for planting the tobacco evil in the hearts of our boys as now. The book is timely and valuable, and can be found at the Deseret Sunday School Union Book Store at \$1.25 post paid.

"Two Thousand Gospel Quotations."

"Two Thousand Gospel Quotations" is the title of a new volume just out of the Deseret News press, compiled by Henry H. Rolapp, a member of the Deseret Sunday School Union Board, who occupied his spare moments for ten years in preparing the work. The book reveals the truth

of the author's statement that, "Two distinctly new features characterize this work. (1) Every verse in every section of the Doctrine and Covenants is either quoted or cited under some appropriate heading. (2) A complete enumeration of the names of all persons and places mentioned in the Doctrine and Covenants has been inserted at the close of the quotations. These names are alphabetically arranged, followed by a short summary of the statements affecting each of them as set out in the revelations, and are coupled with citations indicating where such statements may be found."

The volume contains the commendations of the brethren of the First Presidency, who say:

"It gives evidence of pains-taking effort and much research, * * * and we believe it will be highly appreciated by all who are interested in the study of the principles of the gospel."

Sunday School teachers would do well to make a place in their working shelves for Brother Rolapp's new and valuable book, which can be found at the Deseret Sunday School Union Book Store, \$1.00 post paid.

L. D. S. School of Music

The L. D. S. University School of Music had over three hundred students of music last year. It has established itself as a permanent institution, having one of the strongest corps of teachers in the West, including the following: Lucy Gates, Tracy Y. Cannon, Florence Jepperson, P. Melvin Peterson, Marian Cannon, C. D. Schettler, Lida Edmonds, Edward P. Kimball, B. Cecil Gates, Owen Sweeten, Margaret Summerhays, and Romania Hyde. The school of music at the end of this year will give away a \$425 Kurtzman piano as a scholarship. Every branch of music is taught at extremely low prices.

TOPICS OF THE TIMES

AMERICAN COUNTER-ATTACKS.

The tide of battle has turned after nearly four months of German offensive. General Foch is making the counter-attack which was promised long ago, and it is being made with telling effect. The German legions have been demoralized and in some instances almost annihilated. Greater valor has never been seen than that displayed on the battle fields of France, and the American soldiers are winning their full share of honor and praise.

It has been said that when the American soldiers entered the war they introduced a new element called "pep." The action of the American general in command of our forces on the Marne seems to justify that belief. On July 15, 1918, the Americans were forced back from their position. The French commander had informed the American general that the early German success could not have any great effect on the fate of the battle; that it was understood perfectly that after hard fighting the Americans had slowly retired, and it was not expected they would immediately launch a counter-attack. He added a counter-attack could be postponed without risk, and it might be better to give the American troops an hour's rest.

The American General replied as follows:

"We regret being unable on this occasion to follow the counsels of our masters, the French, but the American flag has been forced to retire. This is unendurable, and none of our soldiers would understand their not being asked to do whatever is necessary to re-establish a situation which is humiliating to us and unacceptable to our country's honor. We are going to counter-attack."

Immediately after sending this message the American counter-attack was launched. Our soldiers regained the lost ground and still kept going. The leading newspapers in England and France printed our general's reply to the French commander, and applauded him and his soldiers for their heroic conduct.

This counter-attack developed into wonderful proportions, involving the entire line on all sides of the pocket between Soissons and Rheims. The Germans were driven back with great loss and vast stores of war supplies were burned in order to keep them from falling into the hands of the Allies. It is reported that in some places the ground was literally strewn with German corpses.

The effect of this counter-attack will be most advantageous to the Allies, not only because of the territory which has been recaptured and the German loss in men and munitions of war, but because of its disastrous effect on the morale of the German Army and people.

HOW OUR SOLDIERS ARE FIGHTING IN FRANCE.

Some vivid accounts have recently been published of the heroic fighting which our boys are doing at the front. A celebrated war correspondent writes from the seat of war as follows:

"The town of Sergy changed hands nine times in twenty-four hours. That tells the story of the bitter fighting when the German command threw two fresh Guard divisions against the Americans north of the Ourcq yesterday, in an endeavor to put them back across the stream.

"It should be a source of the greatest pride to America that her youthful soldiers are able to hold their own against the Kaiser's best shock troops,

for such the Prussian and Bavarian Guards are.

"It was part of the German plan to stand on the north bank of the Ourcq and hold the Americans while the withdrawal behind the lines was made more easily. The charge of the Americans across the river on Sunday, in which they took Seringes and Sergy and established themselves, broke up this part of the German plan.

"Early in the morning the Americans in Sergy were attacked by the Fourth Prussian Guard Division, which had arrived only a few hours before from the training area in Lorraine. Overwhelmed by vastly superior numbers, the Americans withdrew before a terrific small artillery and machine-gun fire.

"But when the Prussians got into the town the German artillery could no longer shoot into it. That gave a chance for man to man in a hand-to-hand fight, and the Americans grasped the opportunity.

"They rushed back into the village, up against a withering fire from machine guns placed practically in every building. When the charge was at its height, from a building bearing the Red Cross five machine guns spoke with telling effect. But soon the Americans got hand-to-hand with the Prussians. In repayment for the deadly machine-gun work our men got their bayonets into action, and no German has yet been known to stand before a bayonet with an American behind it. In half an hour we had possession of the town.

"Down came the German artillery fire again, and we had to retire. Into the village came the Prussians, and when the artillery fire stopped, back went the Americans. Again we drove them out. No sooner had we got into the village, when back came the Prussians. The German airplanes rendered their men great aid, sweeping down close to the ground and raking our lines with machine guns. They also used bombs against us.

Neither side would throw gas into Sergy for fear of injuring their own troops.

"The fighting went back and forth all morning. First we had the mauled village, and then the Prussians had it. Both sides made advances from edges of woods and retreated to that shelter. Finally, just after noon, when it was our turn in the village, the American artillery got down a heavy barrage which caught the Prussian attackers and drove them back. By the time the enemy came again we were too strongly situated for them, and the result of the bloody battle was that we held Sergy.

"Almost the same story tells of the fighting yesterday for Seringes, only the battle was not so fierce and the village changed hands five times instead of nine.

"The Germans are trying every art of their kind of warfare against our boys, but the Americans are learning fast. For instance, one squad advanced toward a platoon of Americans yesterday waving a white flag. The Americans let them come about a hundred yards, and then cut loose and annihilated them. That they acted rightly was shown by the fact that the white flag had been tied to the handle of a live grenade, and while the Germans appeared at a distance to be weaponless, each one was loaded down with deadly grenades.

BROOKLYN BOY'S STORY OF HEROISM

"I struck up a conversation last night with a weary-looking lad back from the front, and he told me a story that ought to be recorded. He is James Hyland of 121 Fort Green Place, Brooklyn, and he used to be a law clerk. Hyland was a member of a platoon of fifty men who were ordered to go into Sergy on Sunday morning and hold a certain street.

"From a wooded shelter on the northern bank of the Ourcq the platoon went across a sloping field toward Sergy. Caught under the fire

of machine guns on the outskirts of the village, they kept on going. Twenty-odd of them reached Sergy and got into a poor shelter, where they were raked by machine guns and snipers. The lieutenant in command, who is now dead, decided, inasmuch as his orders were to stay there until relieved, that he would stick. When relief came, but two were found alive, the other forty-eight having been slain at their post."

What heroic patriotism and sublime fidelity.

AMERICAN INDIANS AT THE FRONT

Descendants of the original Americans—Red Men—are sharing with their cosmopolitan white brothers honors of the battle fields in France.

Heroic deeds of these Indian scouts, many of them college graduates, and a few holding high commissions in the United States army, in the bitter fighting about Sergy and Nesle rank second to none of the heroic acts of the boys from Massachusetts, from Pennsylvania, Indiana, Illinois, Iowa, or other States.

They are fighting, not in war paint and feathers, but in the khaki and steel helmets of the United States regulars. Here is the story told by Sergt. Vidal Zunigha, a full-blooded Creek Indian, graduate of Chilocco School of Halderville, Okla.:

"KEEP TO THE TRAIL"

"In a single American regiment, advancing across a stretch of open country toward Nesle were twenty of my race. They are patrol scouts from the reservation of the Dakotas. Our chief fell leading these men just beyond Sergy. His last words were, 'Keep to the trail, boys.' Their Indian lieutenant, a graduate of the same college from which I graduated, was killed two weeks ago."

"Most of us are from the Sioux tribe," said James Stiffail, another of the scouts. "Our chief was so active that he had no time to have the

army tailor sew service stripes on his uniform, so we buried him in his blanket without them."

Six of these daring scouts penetrated the German lines to a depth of three miles a few nights ago. Coming to a chateau, they discovered a group of high German officers having an elaborate wine banquet. With blood-curdling war whoops, they hurled hand-grenades through the windows, then made their way safely back to the American lines. "Much noise inside. Perhaps heap dead," was the report of their corporal.

"NO MERCY FOR U. S. SOLDIERS"

That the Kaiser personally planned and directed the recent furious drive against the American army is evidenced by letters taken from dead Germans on the Chateau Thierry battlefield by Allen C. Rankin, formerly automobile editor of the *Chicago Herald*.

Rankin enlisted in Washington a year ago as a private in the Twelfth Field Artillery, which also numbered among its privates Charles Taft, son of the former President, and twenty Yale classmates. Rankin is now battalion sergeant major.

Copies of the letters taken from the dead Germans were sent to John Synnon, Wilmette, with a letter from Rankin, inclosing the ribbon of an iron cross, also taken from a dead German.

Excerpts from the German letter read:

"In the morning we will have a look at the big American. Mercy he may not expect from us, for the embitterment is too great. We will cut them all to pieces.

"We should have a rest, but now the American division has been identified, and therefore the general staff has selected the best of our divisions, the 'Banner 11,' our Twenty-eighth.

"We should give the 'gentlemen' the final death blow. We were again the first division to reach the Marne.

The Kaiser telegraphed his wife that we were again the first and the best. He watched us from the Winterberg."

Rankin, in his letter, says:

"Ever since March 1 we've been brigaded with the French and the fire-works have been popping on this new slaughtering ground. The game has been stiff, but we don't mind, for we're glad to be out of the trench life."

GERMAN MASSES DEEPLY DEPRESSED

A dispatch to the *London Daily Express*, from Geneva, Switzerland, states that a high neutral official, who has just arrived at Basle from Berlin, declares that, in spite of all German precautions to hide the defeat in the west, the truth has penetrated among the masses.

Such great moral depression has not been seen before during the war, which, it is now considered, is lost whenever Foch chooses his hour to strike.

The German people want the Government to make peace by ceding Alsace-Lorraine before it is too late.

The German losses during the last three months reached nearly a million. The losses during the last two offensives numbered 350,000, and these losses have completely disorganized the plans of the high command. Most of the wounded are greatly depressed and demoralized.

WOMEN SURGEONS OPERATE ON MEN

Eighteen thousand wounded passing through her hands in four days!

Six hundred operations—and not a patient lost!

Hats off to this little wisp of a Frenchwoman, charming and dainty—with such bright curling hair escaping from under her surgeon's cap!

It is a wonderful thing that she has done.

For seventeen months her hospital at Verdun was under fire. For six weeks she worked without once taking her clothes off. And when a piece of shell struck her face, she had only

time to stanch the flow of blood with her handkerchief.

A woman surgeon for the French army!

No wonder the *medecin-en-chef* threw up his hands in dismay when little Dr. Nicole Gerard-Mangin reported at the Vosges front with her surgeon's kit and her Government's command.

"It must be a mistake"—And yet, there at his feet were a thousand wounded soldiers—and only five doctors. So the brave little doctor was allowed to take her hat off and put her swift, skilful hands to the grim task of saving men's lives.

It had been a "mistake." The little doctor had carefully left out her first name when she sent in her application. The war office, hurrying down the list of volunteers for army doctors, just drafted her like any other man. But three months later, when the "mistake" was investigated, the little doctor's record was there. It was too good a "mistake" to be rectified, and Dr. Gerard-Mangin did her two years' service at the front with never an hour's absence from her post.

Then she was called to be *medecin-en-chef* of the new Hospital Militaire in Paris.

It is happening on every battle front!

Just listen to the record of what women are doing on every battle front!

In Sèrbia, in Roumania, in Russia, in Italy—wherever the distress is greatest, there the women doctors arrive.

Ten hospitals in Europe are staffed entirely by women. Seven great London hospitals have women resident physicians in charge. Endel Street Hospital, the greatest London war hospital, is staffed entirely by women. Our own American Red Cross has been asked by both France and Serbia for hospitals staffed entirely by women.

Women are wanted everywhere—

and the word goes round among the soldiers themselves that "the place to get when you are wounded is the Women's Hospital."

Think what this means to our women!

Even to men this is a wonderful story. But can you imagine the thrill this record brings to women everywhere?

To men it is a revelation. They "never knew women were like that."

But women knew it. Through the centuries they have been reaching out, struggling for this broader, bigger service to mankind. For every woman who was first to win the right to graduate in medicine, or in law, or to enter any of the professions, there were thousands of women's hearts that echoed the thrill of it.

This is no sudden change that has been wrought in women. Through the years, soundly, surely, stably, their development has been going on. Whenever you look around you at the miracle of what women are doing in this hour of the world's greatest need—remind yourself that it is no great miracle after all. It is the greater service toward which women have been reaching out eagerly, consciously—for over half a century.

U. S. SOLDIER TO BE SUPERMAN

A new race of supermen in the United States and a decadent, undernourished, deteriorating race of inferiors in the lands of the central powers! That is what Dr. Harvey Wiley, head of the bureau of food, sanitation and health, and associate editor of *Good Housekeeping*, sees as the chief biological and psychological result of the war.

Dr. Wiley, formerly with the United States government, is regarded as one of the country's leading authorities on dietetics and health.

Here are his conclusions as given in an exclusive interview today:

"When the war shall be over, with America and her allies victorious, we

will see a greater America than we have dreamed of. It cannot help but be.

"A race that will go into a death struggle with no plan of material gain, fighting daily at the battle front for an ideal, and at home depriving itself of the material luxuries, must show spiritual growth. Its millions of soldiers, facing the hardships of trench life and enduring the toil and effort of the trench life, will come back hardened and stronger to endure.

"Men returning physically well and strong from the war, where they have been fed nourishing foods and lived an invigorating outdoor life, will be better fathers to better children.

"Our change in diet as a result of the war has improved the race. We were eating too much in volume, too many in variety, and too rich in quality. We are eating less, fewer, and simpler now. We will be a stronger race as a result.

"The stomach is a funny machine. Mothers start in with their children and let them stuff themselves. Gorging expands the stomach. After it has been enlarged, it takes a larger quantity of food to give the feeling of sufficiency that the average human wants after a meal.

"We are eating less now and the children of today, when they get to manhood, will require less. Then we are eating simpler and more nutritive foods.

"The substitution of victory bread for wheat bread will mean much to the nation. It is better dietetically and hygienically.

"It would be a crime for America to slip back into her riot of high living and high eating after the war is over, though. After we have won health through the voluntary sacrifice, let us treasure it as the great jewel won in the war.

"Undernourished and starving Germans will produce weak children," says Dr. Wiley, "and without sufficient milk and foodstuffs they become

weakly adults, in turn producing another generation of weakly offspring. The future of the race of the central

empires is not bright. They have a heritage of weakness and inferiority to overcome."



SUNDAY SCHOOL, STOCKMORE BRANCH, TABIONA WARD, DUCHESNE STAKE

Enrollment at time picture was taken, 75; Average attendance, 80%. Photo by M. May Rhoades, Secretary



SUNDAY SCHOOL THRIFT STACK

Stack of wheat, containing 163 bushels, raised by the Sunday School children of the Stockmore Branch, Tabiona Ward, Duchesne Stake.

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards

SACRAMENT GEM FOR OCTOBER, 1918

(D. S. S. U. Songs, No. 45)

In remembrance of thy suff'ring,
Lord, these emblems we partake;
When Thyself Thou gav'st an off'ring,
Dying for the sinner's sake.

CONCERT RECITATION FOR OCTOBER, 1918

(Doctrine and Covenants, Sec. 1, verses 31 to 33)

For I, the Lord, cannot look upon sin with the least degree of allowance;

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

And he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.

UNIFORM LESSON FOR OCT. 6

Subject. Repentance.

Text: We believe that the first principles and ordinances of the Gospel are:

(1) Faith in the Lord Jesus Christ; (2) Repentance: * * *—Articles of Faith, 4.

1. Nature of Repentance.

a. Conditions leading to repentance.

- (1) Conviction of guilt.
- (2) Desire to be relieved from the ill effects of sin.
- (3) Determination to forsake sin.

b. Elements of true repentance.

- (1) Confession of sin (I John 1:8, 9; see also Psalms 32:5; 38:18; B. of M., Mosiah 26:29, 30; Proverbs 28:13; Doc. and Cov. 64:7; 58:43).

- (2) Willingness to forgive others (Matt. 6:12, 14, 15; 7:2; 18:23-35; Mark 4:24; Luke 6:38; 11:4; B. of M., III Nephi 13:14, 15; 12:23, 24; Doc. and Cov. 64:9, 10).

- (3) Confidence in and acceptance of Christ's atoning sacrifice (P. of G. P., Moses 5:6-8; 6:52; B. of M., III Nephi 27:5-7; see also II Cor. 7:10).

2. Repentance a Gift of God (Matt. 3:7, 8; Acts 26:20; 11:18; Romans 2:4; see also II Timothy 2:25).

- a. Conditions under which this gift is bestowed—worthiness as shown by humility and faith, "works meet for repentance" (Acts 26:20; see also Matt. 3:8).

- b. Freely bestowed upon all who merit it.

c. Repentance not always possible.

- (1) Ability to repent may be lost.
- (2) The Spirit of God will not always strive with man (Doc. and Cov. 1:31-33; B. of M., Alma 34:33).

3. Repentance Essential to Salvation (Ecc. 1:7-20; Romans 3:10; I John 1:8; Isaiah 55:6, 7; B. of M., II Nephi 9:24; Alma 5:31-36, 49-56; 9:12; Doc. and Cov. 1:32, 33; 18:4; 20:29; 29:44; 133:16; see also Matt. 3:2; Mark 1:15; Luke 13:3; Acts 17:30; Doc. and Cov. 20:29).

- a. All men guilty of sin and therefore in need of forgiveness (Romans 3:23; I John 1:8).

- b. Forgiveness conditioned on repentance.

4. Repentance Here and Hereafter.

- a. This life a probationary state, affording opportunities for repentance.

- b. Missionary work among the departed implies possibility of repentance and reparation—Note Christ's preaching to the spirits in prison between His death and resurrection (I Peter 3:19, 20; Doc. and Cov. 76:73, 74).

- c. Neglect as to repentance in this life may render difficult any repentance hereafter. (Read carefully B. of M., Alma 34:32-35.)

General reference: "The Articles of Faith," Lecture V, pp. 113-120.

Teacher-Training Department

Milton Bennion, chairman; Howard R. Driggs and Adam S. Bennion

THE ART OF TEACHING

Foreword.

The great central work of our Church is to teach the Gospel of Christ to the children of men. Every member in our organization is directly or indirectly engaged in this divine calling. The officers, general and local, the missionaries at home or abroad, the specially appointed teachers in the various organizations, are all teachers of the living truth. Upon every parent also is laid the divine injunction that they teach their children the principles of salvation, that they train up their little ones in the way they should go, so that they shall not, in later years, depart from the paths of righteousness.

It is of vital importance that this work of teaching the Gospel be done well. To be efficient in doing it, we must be both filled with the spirit of the work and trained to present it convincingly to the minds and souls of others. If we are to carry our message of life successfully into the hearts, not only of the people of the world but of our own children we must know how to translate it effectively into terms that they can feel and understand.

The days demand that Latter-day Saints be trained in the art of teaching. Something of the two-fold power of the Apostle Paul is needed by our missionaries abroad and our teachers at home. He had both the spirit of the Gospel at heart and the skill to present it effectively. These are the two great factors that make for success in teaching divine truth.

The spirit of love for the Gospel is found in large measure among our people. Skill to express this spirit in an impressive way is too often lacking; ability to lead others to see and feel and act in accordance with the principles of salvation is likewise wanting among us. Our willing workers need help and suggestion to make them more efficient teachers of the Gospel.

In recognition of this need, the Teacher-Training movement has been inaugurated. It began, at first, with the Sunday School, being fathered there by one of our greatest teachers, Apostle David O. McKay. For two years or more the work has been carried forward successfully in that organization. Now the call has come, under inspiration, we feel,

to extend the benefits of this great work to all of the auxiliary organizations of the Church.

A joint committee composed of representatives of these various organizations has agreed upon a general plan to be followed. The work for the combined classes for the coming year was presented in outline in the August Juvenile. The lessons there announced are now being worked out in complete form and will, it is confidently hoped, be ready for beginning the course by the second or third week in October.

In order that our Sunday School workers may not be disappointed in their work for that month the lessons for October will be given in full in that month's magazine. The subjects for those lessons are:

1. Methods of the Master Teacher.
2. Education through Expression.

As a preliminary suggestion, may we say that the purpose of the first lessons on "Methods of the Master" will be to make a rather rapid survey of the fundamental principles of teaching illustrated in the work of Jesus as a basis for the whole course.

A study of the Savior's way of teaching the Gospel, as it is revealed in the Four Gospels, will be a helpful preparation here.

In the second lesson, "Education through Expression," the aim will be to develop the central thought of all successful teaching. To educate means to lead out, not to pour in. "Growth comes only through expression. The teacher's chief business is to help the child to develop himself through his own activities guided tactfully by the teacher. The strength of our Church comes largely through the vitalized and practical opportunities it offers for spiritual self-expression on the part of its members. If our teaching is to be potent it must reflect the spirit and methods of the organization it represents.

A general study of the methods of our own Gospel plan will be a helpful preparation for this second lesson.

WHY ARE WE SUNDAY SCHOOL TEACHERS?

Extracts from Paper by Maud Mickelson of Parowan

What is our aim as Sunday School teachers? What is the work we are set

to do? We must do more than instruct. It is not enough to give our pupils a knowledge—however true and full—of the Bible. We might get to know all these things without doing anything worth while. We must reach his life and mold his action. We must do more than train the pupil in right habits of action. We want the pupil to become capable of acting for himself and have the will behind it; for character is something which each must make for himself. As teachers we aim to develop a personality. The pupil must not simply *know*, but *live* Christianity. We want him not merely to do right deeds, but do them of his own will, knowing what he is doing, why he is doing it, and loving the right for the sake of the Father who gave him that freedom. There is but one real test of a teacher's work. God and man alike will ask us that one question. It is, "What sort of person have you helped the pupil to become?"

As teachers we need above all else, to understand children; but that is not easy. Children are not "little men" and "little women." They differ from adults, not simply in size and strength but in the very quality of their powers. Let us remember from our own childhood how a child thinks and feels. Get back to our own point of view, our interests and activities, our reasonings and attitudes, when we were the age of those we now teach. For, after all, if we are really to know and help children, we must share their lives. Martin Luther has said that if we want to educate children, we must live with them ourselves. Ours is an educational work, and it calls for the

best of educational methods. It is no fad or frill that we are teaching. Religion is an essential element of human life, and its highest interests. It is the only sure basis for personal morality, for social uplift, and for good citizenship. These are the very things we aim to teach in Sunday School. * * *

We have God's help in our work. We are teaching His word, and have promise of the Holy Spirit's light and power. We can feel the Father's nearness as we come to Him in prayer. Without Him we would fail. We cannot help our pupils to maturity of spirit without God's presence in our work. Personal consecration is the first and greatest need of every Sunday School teacher. But consecration alone will not make teachers of us. This does not insure efficiency and God's help does not relieve us of responsibility. The best text in the Bible for Sunday School teachers is Paul's words to himself and Apollo: "We are God's fellow workers." It expresses our privilege and our dignity but God will not do all the work; we are more than a tool for Him; more than a mere channel for His Spirit. God has asked for our help and He asks us not simply to trust Him, but to remember how He trusts us. He has faith enough in us to give us a piece of work to do—the work of helping Him in the shaping of human lives and immortal souls. And surely we can make of ourselves real helpers if we bring to His service the highest energy, the best equipment and the most efficient methods at our command.



CHILDREN OF THE NORTH WEST SIDE SUNDAY SCHOOL, MILWAUKEE, WISCONSIN

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Horace S. Ensign, Geo. D. Pyper, Edward P. Kimball and Tracy Y. Cannon

THE CONSTRUCTION OF A SONG OR HYMN

By Joseph Ballantyne

When you listen to music, and at its close say, "That is beautiful," do you ever stop and try to discover why it is beautiful?

Let us remember that in studying the construction of a song or hymn we are dealing with a state of mind. A song is the product of a certain mood and its direct aim is to awaken a similar mood in others.

It is a well established fact that sound is the most common and the most effective way of expressing and communicating the emotions not only for man but for the lower animals as well.

The lower animals convey their feelings to each other by sounds, not by words, and these sounds awaken in others the same feeling as that which produced them. We see, then, that emotion may be expressed by sound and be awakened by sound and this obtains among human beings no less than among the lower animals. The cry of the human being in pain will excite painful emotions in others. An exclamation of joy will excite a similar emotion in others, and so on through the whole range of human emotions. To meet this demand music as a science has evolved a tone system. The art of music takes this system of tones

and by means of combinations, progressions and movements which constitute what is called musical composition, it undertakes to excite a wide variety of emotions. The aim and office of music is to create moods. A song is a union of music and poetry. The poem creates a mood not alone by what it expresses directly, but by what it implies, what it suggests. Its office is to stimulate the imagination rather than to inform by direct statement of facts. The office of music is to accentuate and supplement the mood of the poem, to translate the poem into music. The best hymn then will be the one in which both words and music most perfectly create the same mood.

Songs are divided into two classes—those expressing the relationship of human beings, such as love, joy, sorrow, chivalry, patriotism, etc., and those expressing the relationship of man to his Creator—veneration, devotion, praise, etc. The two great sources of inspiration to song writers have always been love and religion.

In our Sunday School hymns we deal with a great variety of subjects, all bearing on the moral, esthetical and religious life. For this reason, where there is perfect union of words and music, we have a great factor in arousing in the children the moral or religious emotion. This done, we have accomplished the purpose for which the music was composed.

Parents' Department

Henry H. Rolapp, Chairman; Howard R. Dirggs, Nathan T. Porter and E. G. Gowans

WORK FOR NOVEMBER

For Calendar Sunday.—November 3

Let the discussion for this Sunday be centered round the ideas in Chapter III of Professor Hall's new book, "A Practical Sociology."

Some excellent thoughts are given there to help us appreciate our homes of today.

The Gospel of Parenthood

Second Sunday, November 10

Lesson 5.—Marrying within the Church

Text: "Neither shalt thou make mar-

riages with them; thy daughter thou shalt not give to his son, nor his daughter shalt thou take unto thy son." (Deut. 7:3.)

1. Explain why this commandment given by the Lord to his people is of vital importance today.

2. Why is religious harmony one of the first essentials in promoting home happiness?

3. What influences are making it more difficult than ever for parents to guide their children aright in choosing mates within their own church?

4. What sensible things can be taken in our homes, our social gatherings and our church organizations to help young

people to form desirable acquaintanceships?

5. How can parents best direct the companionship of their children?

Third Sunday, November 17

Lesson 6.—Transmitting Good or Ill to Our Children.

Text: "The Lord thy God is a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me showing mercy to thousands of them that love me and keep my commandments." (Exodus 20:5, 6.)

1. What divine duty to themselves and to their offspring is imposed on parents by this commandment?

2. What significance is in this old time saying: "He is a chip off the old block."

3. Why should parents be especially

watchful of their conduct around the young?

4. Is good less contagious than ill? Are not good traits just as readily transmitted as bad ones?

5. Suggest a practical plan by which parents can keep more faithfully the commandment given in our text.

Note: A helpful book for the working out of these lessons has just issued from the press—"Two Thousand Gospel Quotations." It is by Judge H. H. Rolapp, father of the Parents' Class movement. Supervisors and parents will do well to purchase copies of this helpful volume, and use it in studying "The Gospel of Parenthood" lessons offered here.

Fourth Sunday, November 24

Uniform Thanksgiving Lesson

(See Superintendents' Department, Juvenile Instructor, October, 1918.)

Theological Department

Elias Conway Ashton, chairman; Milton Bennion, John M. Mills, Geo. H. Wallace, Edwin G. Wooley, Jr.

Second Year—Old Testament Studies

WORK FOR OCTOBER

First Sunday, October 6

Uniform Fast Day lesson. Subject: Repentance.

Second Sunday—October 13

Lesson 28. Distribution of the Ten Tribes of Israel.

Texts: "Old Testament Studies," Vol. 1, chapter 28; Joshua 13:24.

In this chapter references are made to the inclination of the Israelites to run after false Gods and to be induced by the idolatrous religions of other people to forsake their own religion.

It would be well for the pupils here to look up a brief description of each one of these religions mentioned.

The people with whom the Israelites came in contact all had different ideas of religion and different modes of worship. The one that probably came closest to their religion was the Persian Religion, Zoroastrianism. This was a Religion that showed the struggle between good and evil. Cyrus, the great Persian, because of the similarity of the religions, reversed all the unkind measures that had been instituted against the children

of Israel and gave them great liberty and even aided them in rebuilding their temple.—(West's Ancient World, page 90.) "But the Persians of the historic age had risen to a far nobler worship. This is set forth in the Zendavesta (the Persian Bible), and it had been established about 1000 B. C. by Zoroaster. According to this great teacher, the World was a stage for unceasing conflict between the powers of Light and Darkness, or Good and Evil. It was man's duty to assist the good power by resisting evil impulses in his own heart and by fighting injustice among men. It was also his place to kill harmful beasts, to care tenderly for other animals, and to make the earth fruitful.

"The superstitions of Magism continued to crop out among the masses of people; and the earlier nature worship survived, too, in the belief in a multitude of angels, good and bad; but idolatry was not permitted, and this Zoroastrian faith was by far the purest of the ancient world, except that of the Hebrews. When the Persians became supreme, they showed marked favor to the Hebrews. Cyrus permitted them to return from the Babylonian captivity, and even helped them to rebuild the Temple. These friendly relations were due in part, no doubt, to similarity in religious thought."

For further references to Oriental Religions see West's Ancient World, Re-

vised Edition, as follows: Egypt, pages 37 to 42; Chaldean, page 65; Babylonia and Assyrian, pages 69, 70 and 71; Phoenician, page 74; Achaeans, page 124 and 125; Delphic Oracle, page 130; Roman, page 314 and 315; Socrates on Immortality, page 219.

Third Sunday—October 20

Lesson 29. Earlier Judges to Deborah

Texts: Judges 1-5; "Old Testament Studies," Vol. 1, chapter 29.

The mission of the Israelites was one of high order to the world. There were many acts of individuals that could not be approved by present society and at times the conduct of the whole people was in violation of all the teachings of their leaders, and yet looking back on the whole history the lessons of morality and achievement were tending upwards. They added nothing to material civilization. They did not profit the world by building roads, perfecting trades or inventing new processes in industry, nor did they contribute directly to any art. Their work was higher. Their religious literature was the noblest the world had seen and has passed into all the literatures of the world; but even this is valuable, not so much for its literary merit as for its moral teaching. The true history of the Hebrews is the record of their spiritual growth. Their religion was infinitely purer and truer than any other of the ancient world; and out of it was to grow the religion of Christianity.

Among other ancient nations, individuals had risen at times to noble religious thought; but the Hebrews first as a whole people felt strenuously the obligation of the moral law, and first attained to a pure worship of one God. (See West's *Ancient World*, pages 80 and 81.)

Freeman says, "If the Greek was to enlighten the world, if the Roman was to rule the world, it was from the Hebrew that all were to learn the things that belong to another world."

Renan says, "What Greece was to be as regards intellectual culture, and Rome as regards politics, these nomad Semites were as regards religion."

Fourth Sunday—October 27.

Lesson 30. Gideon

Texts: Judges 6-8; "Old Testament Studies," Vol. 1, chapter 30.

The greatest effort was always put forth by the Israelitish leaders to force the doctrine of one God. Their whole training was to the effect that there were

"Gods many and Lords many" but the new doctrine was "to us there is but one God."

Baal—among the Canaanites and Phoenicians a general term designating a local deity. Thus there was a Baal of Tyre, of Sidon, of Hermon, etc.; or Baal of the Covenant, Baal of Flies and similar Baals distinguished by some special quality. The worship of Baal by the Hebrews came as a result of their contact with the Canaanites. They even called Jehovah by the name of Baal. Elijah began a movement to purify the worship of its foreign elements, a work which was carried on, after the return of the exiles, by the later prophets.

Fourth Year—Old Testament Studies

WORK FOR OCTOBER

First Sunday, October 6

Uniform Fast Day lesson. Subject: Repentance.

Second Sunday, October 13

Lesson 28. Daniel

Text: "Old Testament Studies," Vol. 2, chapter 28.

During the time that Daniel was in Babylon, Nebuchadnezzar was reigning. He had restored the Babylonian Empire with the aid of the Medes. His wife longed for the mountain country from which she had come. To please her he built the hanging gardens and fortified the city by a triple wall. He also built the great palace and in other ways lavished money upon Babylon to beautify it. He had extended the city's possessions over beyond what they had ever been before and Babylon became the most magnificent city of the world. The people of Jerusalem were constantly rebelling against his authority. At length he became wearied by these repeated rebellions and destroyed the city of Jerusalem in the year of 586 B. C., and carried the inhabitants to Babylon, where they were kept in captivity and oppressed.

Third Sunday—October 20

Lesson 29. Ezra

Text: "Old Testament Studies," Vol. 2, chapter 29.

The Samaritans mentioned in Chapter 29 of our text were a mixed people derived from the colonists whom the King of Assyria sent to inhabit the land of Samaria, after the ten tribes were carried

away into captivity. Drawn from various nations of the East, these colonists brought idolatrous practices with them, but later endeavored to combine a formal worship of God with their own rites. After the return of the Jews from the Captivity, when the Mosaic regulation concerning mixed marriages was enforced, Manasseh, a Jewish priest who had married a Samaritan, headed a secession to Shechem. The people built a rival temple on Mt. Gerizim, learned the Mosaic ritual and adopted the Pentateuch and the books of Joshua and Judges as their sacred books. Their temple was destroyed about 120 B. C. by John Hyrcanus. The Samaritans now number about 100 persons, who live at Nablus (Shechem). They preserve an ancient copy of the Pentateuch, celebrate the annual feast of the Passover on Mt. Gerizim and observe, with some variations, the Mosaic law.

Fourth Sunday—October 27

Lesson 30. Ezra (Continued)

Text: "Old Testament Studies," Vol. 2, chapter 30.

Darius the Great was one of the successors of Cyrus. On one of his expedi-

tions he recorded, as was customary with ancient ruling monarchs, the story of his achievements, in the rocks. Often these inscriptions have been the means not only of furnishing the facts of history but have also served* as keys to dead languages. Darius carved high above the reach of man an inscription in three languages, one of which was known at the time this inscription was found and became the key for learning the other two languages. His inscribed passage follows:

"Ahura-Mazda (the God of Light) delivered unto me these countries when he saw them in uproar. * * * By the grace of Ahura-Mazda I have brought them to order again." West's Ancient World, page 86, makes the following comment on this passage: "The lengthy inscription from which this passage is taken is cut into a rock cliff, 300 feet from the base, in three parallel columns, in different languages.—Persian, Babylonian, and Tartar. It served as the "Rosetta Stone" of the cuneiform writing. Enough of the Persian was known so that from it scholars learned how to read the Babylonian. Davis' Readings, Vol. 1, No. 27, gives a large part of this inscription, which is one of the most important documents of early history, throwing much light upon Persian life and ideals."

Second Intermediate Department

Harold G. Reynolds, chairman; Horace H. Cummings, J. Leo Fairbanks, and Adam S. Bennion

Second Year—Book of Mormon

LESSONS FOR NOVEMBER

First Sunday, November 3

Lesson 34

Pupils' text: "The Story of the Book of Mormon," chapter 43.

Teachers' texts: Same as pupils and III Nephi, chapters 11-14.

Suggestive Outline:

1. A voice from heaven (III Nephi 11:14).
2. The Father's testimony of Christ (III Nephi 11:5-7).
3. Jesus appears (III Nephi 11:8-12).
4. The multitude feels prints of wounds (III Nephi 11:8-12).
5. Nephi called (III Nephi 11:18-21).
6. Instructions on baptism (III Nephi 11:18-21).
7. The Beatitudes (III Nephi 12:3-12).

8. Alms-giving, prayer and fasting (III Nephi 13:1-18).

9. Treasures in heaven (III Nephi 12:19-21).

10. The servants of the Lord to trust in him (III Nephi 13:23-34).

Setting: The Land Bountiful; locate on map. Try to imagine changes which had taken place in the earth's surface—the chasms caused by the earthquakes—how the surrounding forests and fields would appear after the dreadful storms, etc. In Bountiful, the temple was spared, while no doubt many other buildings were destroyed.

It was after His ascension into heaven that He manifested Himself to the people upon this continent, so it was more than forty days after the sign had been given of His death. It seems that quite a multitude had in that time gathered together in the land of Bountiful, who had no doubt come from the surrounding places. All the people were not there how-

ever, when Christ made His first appearance.

The voice they heard was a strange one, and the words uttered were so new to their ears that it took some time for them to comprehend the meaning and to realize that they were really to see Jesus. Compare with introduction of Jesus at the time He was baptized by John in the Jordan, and at the time of His appearance to Joseph Smith. Note the description given of the appearance of Jesus. He stood as a man in their midst. It was only when He told them who He was that the great truth dawned upon them. They knew now that they witnessed the fulfillment of the prophecies concerning Him. Jesus refers to the "bitter cup." Read John 18:11 for explanation. When the realization came to the people that their Lord and their Redeemer was with them, the desire to worship Him filled their hearts, and they therefore bowed themselves before Him.

Recall the events of the crucifixion—the wounds in the hands and feet and side of Jesus. Make as impressive as possible the picture of the multitude going forth one by one to touch Jesus, and thus to become witnesses of His resurrection. Imagine their feelings in doing this. No wonder the glad cry of Hosanna arose with one accord.

Some events of Nephi's faithfulness might be recalled. He now received recognition of the Master whose will he had done in the midst of sore persecution. Jesus called him to still continue his labors as leader among the people, and renewed upon him the authority to baptize in His name.

Note the mode of baptism which Jesus gave, the words, etc. Compare with the form of baptism in our own Church, and with the form used by other Christian sects. Make the necessity of proper authority clear to the minds of the students.

(Teacher should make a careful study of chapter 11, verses 28 to 41, and impress the principal points in them upon the class.)

Read and consider the Beatitudes with the pupils.

Second Sunday, November 10

Lesson 35

Pupils' text: "The Story of the Book of Mormon," chapters 44 and 45.

Teachers' texts: Same as pupils and III Nephi, chapters 15 and 16.

Suggestive Outline:

1. The Law.
 - a. Law fulfilled in Christ.

- b. Savior's commandments.
2. Christ's words unto His apostles.
 - a. "Ye are the light unto the world."
 - b. "This is the land of your inheritance."
 - c. "Ye are they of whom I spoke to those in Jerusalem."
3. Other Sheep not of this Fold.
 - a. Not of Jerusalem.
 - b. Not of America.
 - c. Supposed to be Ten Tribes.
4. Prediction concerning the house of Israel.
 - a. To be brought to a knowledge of Christ.
 - b. To be gathered from the four quarters of the earth.
 - c. Covenant to be fulfilled which God made with Israel.
 - d. Jerusalem to be redeemed.
5. Predictions concerning the Gentiles.
 - a. Blessings promised to the believers.
 - b. The Gospel to be given unto them.
 - c. Wicked to be cast out.
 - d. House of Israel to punish disobedient Gentiles.
6. Sick Healed.
 - a. Savior commands multitude to return to their homes.
 - b. People tarry.
 - c. Christ filled with compassion for them.
 - d. He requests the sick to be brought to Him.
 - e. Christ heals the afflicted.
7. Christ commands the children to be brought unto Him.
 - a. Commands multitude to kneel.
 - b. Christ troubled owing to House of Israel.
 - c. He blesses the children.
 - d. Angels administer unto them.

Explain to the pupils the meaning of the Mosaic Law. Show how the Law of Sacrifice was fulfilled in the coming of the Savior. Picture the Savior blessing the children and angels administering unto them. The blessings of God are secured through faith and obedience.

Third Sunday, November 17

Lesson 36

Pupils' text: "The Story of the Book of Mormon," chapter 46.

Teachers' texts: Same as pupils and III Nephi, chapter 18.

Question: What did the children of Israel do in memory of Christ to come?

1. The Sacrament administered.
 - a. Bread and wine provided.
 - b. Christ blessed the bread.
 - c. Gave it to His disciples.
 - d. Gave it to the multitudes.

2. Christ Explains Purpose of the Sacrament.
 - a. Bread in remembrance of His body.
 - b. Wine in remembrance of His blood.
 - c. Testimony unto the Father.
 - (1) Mindful of His Son's sacrifice.
 - (2) Profess the name of Christ.
 - (3) Keep His commandments.
3. Fit Partakers of the Sacrament.
 - a. Unworthy not to partake of it.
 - b. Penalty.
 - c. Unworthy not to be cast out.
4. Prayer.
 - a. Watch and pray.
 - b. Resist evil and temptation.
 - c. Pray to Father in name of Christ.
 - d. Family prayers.
 - e. Pray for your enemies.
5. Power and Authority given to Christ's Disciples.
 - a. How conferred.
 - b. Power to give the Holy Ghost.
 - c. Ascends to heaven.

In instituting the Sacrament among both the Jews and the Nephites, Christ used bread and wine as the emblems of His body and blood. He has revealed His will that the Saints meet together often to partake of bread and wine in this commemorative ordinance.

Very soon after the Church was organized in the present dispensation, the Prophet Joseph was about to purchase some wine for sacramental purposes when a special messenger from God appeared to him and delivered the following instructions:

"For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood, which was shed for the remission of your sins, Wherefore ye shall not purchase wine neither strong drink of your enemies. Wherefore, ye shall partake of none except it is made new among you."

Upon this authority, the Latter-day Saints administer water in their sacramental service, in preference to wine, concerning the purity of which they are not assured (Articles of Faith—Talmage.)

"It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus. An Elder or Priest shall administer it" (Doc. and Cov.)

Have read or repeated in the class the sacrament blessings (Doc. and Cov. Sec. 20:77-80).

Can you increase in the minds and hearts of the boys and girls a greater ap-

preciation for the Sacrament and what it means to them? Deacons should feel it an honor to assist in passing the Sacrament.

Fourth Sunday, November 24

Uniform Thanksgiving lesson.

Fourth Year—"What Jesus Taught"

LESSONS FOR NOVEMBER

First Sunday, November 3

Lesson 34. The Meaning of Miracles

General Thought: The Father is a God of order and law. He never upsets natural law, nor does He do anything in violation of it. Miracles are performed through the operation of laws higher than any known to us now. These higher laws will some day become known to us. At present, we are privileged to perform miracles through the operation of the Priesthood of the Son of God.

Call attention to the usually accepted explanation of miracles. Show how many wonderful operations in the world today would have been considered miraculous twenty-five, ten or five years ago. Let the pupils point out instances themselves. Bring out the point that these wonderful operations have been made possible because of the discovery of higher laws of nature. Show also that the old, lesser laws still operate. Define, then, a miracle. Emphasize the point that through the exercise of faith, and the authority of the Holy Priesthood, we may set in operation higher laws that we do not ourselves understand, and thus bring about a miracle. Emphasize, too, the thought that miracles are not allowed to create faith, but to reward faith. God the Father loves and honors the soul of faith. Through our faith and obedience God will be moved to direct for our good the higher laws of nature; but He will never violate them.

Second Sunday, November 10

Lesson 35. An Atoning Sacrifice

General Thought: The death of Jesus was required by the law of sacrifice and by the law of justice. Through the voluntary death of Jesus, man became redeemed from physical death.

In this lesson may be found a splendid opportunity to emphasize the law of justice, and to impress the pupils with

the thought that all great achievement calls for some kind of sacrifice. Point out the popular conception held by the disciples of Jesus that He could not and should not die. Show that Jesus knew that He had power over death; but that He foreknew the fact that He must die to fulfill His mission, and that He taught His disciples also to prepare for service and sacrifice if they would gain exaltation in His Father's kingdom. Emphasize the thought that service and sacrifice are required by the Gospel. Then point out the real significance of the atonement. Let the pupils point out instances in daily life in which a vicarious sacrifice may satisfy the law. Analyze the statement of second Nephi. Impress upon the class the modern revelation view of the atonement.

Third Sunday, November 17

Lesson 36. The Place Called Paradise

General Thought: "The hour is coming, and now is, when the dead shall hear

the voice of the Son of God; and they that hear shall live." The Gospel shall be preached to those who have died. Their abode is called Paradise. The spirits of the dead are required to reside there until their bodies are resurrected.

Point out clearly the ten appearances of the resurrected Jesus recorded in the New Testament. Weigh the value of these testimonies to show that Jesus was really resurrected. Discover then what Jesus was doing from the hour of His death to the hour of His resurrection.

Point out the evidence. Show how this affects our belief in spirit existence, and how it opens clearly the way for the doctrine of the salvation of the dead. What is the greatest work the Latter-day Saints have to do in the dispensation of the fulness of times?

Fourth Sunday, November 24

Uniform Thanksgiving Lesson

(See Juvenile, Superintendent's Department, October, 1918).

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

The Lesson on Samson

One of our teachers has objected to the lesson on Samson provided for the third Sunday in August. The chairman of this department has sent an answer to the sister, and the General Board has suggested that it be published for the benefit of all the teachers of this department. It reads as follows:

We fully concur in your idea that the life of the Savior of the world and His great teachings are the sublimest life and the most noble teachings that can be presented for the consideration of our children. Also that the more nearly we can come to practicing His teachings the more perfect will be our life in the eyes of our Heavenly Father. We also agree with you that the lives of our Pioneers are most worthy topics to present to our boys and girls. Fully sensing this the General Board has provided a course of study that if ably presented by the teachers of the Latter-day Saints Sunday schools will give to every pupil who covers the entire course as comprehensive an acquaintance with the plan of life and salvation as the limited number of hours spent in the class rooms of the Sunday School will permit. All of the

topics referred to in your letter are, I believe, intended to be treated in this course of Study. Of course they cannot all be treated in the same year's work for any particular class. And an attempt, at least, has been made to treat the history of God's dealings with His children in what the General Board has considered the way most likely to impress the boys and girls and young men and women with God's goodness, justice and mercy as well as with His omnipotence.

Among the lessons of history so intended to be presented are Old Testament stories or biographies from the Old Testament. Personally, I "believe the Bible to be the word of God as far as it is translated correctly." I also believe that the incidents given therein are to encourage us in righteousness, warn us against mistakes in departing from the paths of the Lord and to show us the results of being true to God and His law as well as those that follow disobedience to the will of the Lord and violations of His teachings.

Now, up to the lesson of which you complain the stories presented in the second year course of the First Intermediate Department have included stories on

or biographies of: Story of the Flood, Abraham, Rebekah, Jacob, Joseph (5 lessons), Moses, The Red Sea, Life in the Wilderness, Joshua the Soldier, Samuel the Boy Prophet, Ruth, Saul, the first king over Israel, David the Shepherd, David and Goliath, and Jonathan the Son of Saul.

Now as to Samson. Every boy loves to read about and talk about feats of strength. And Samson was the strongest man, physically, known to sacred history. And the Bible tells us the Lord maintained him for twenty years as a Judge among his people. And after forty years of bondage unto the Philistines it was through Samson that Israel began to break this bondage. The lesson as given attempts to show wherein Samson departed from the customs of the Lord and the evil that each time came upon him through such departure. Is it best to teach children only stories in which men and women are perfect and follow unflinchingly the law of the Lord? Is that life as our young folks will find it? Are we not in the world, with its allurements and temptations? And should the young not learn the evils that come from yielding to those temptations? The Savior is the perfect model. If all men were like the Master, boys and girls could implicitly trust all whom they meet. But as the world is, should not our youth read the lessons—all of them—that God has given in His inspired Word—that they may be "wise as serpents and harmless as doves."

Milton the great poet devoted what is reputed to be his last great poetic effort to the life and particularly to the death of Samson. With all his weaknesses Samson loved God and His people more than he loved his own life. Few mothers in the world have shown the self denial and the faith that prepared for the coming of this child of promise. And how many lessons can the wise teacher not draw from the whole story?

Let me call your attention to a few verses in the text: Judges 13:1-5.

"And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

And there was a certain man of Zorah of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son.

Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

For lo, thou shalt conceive, and bear a son; and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines." Also same chapter verse 24.

"And the woman bare a son, and called his name Samson; and the child grew, and the Lord blessed him."

And after Samson had been betrayed by his Philistine wife (Delilah) into the hands of the Philistines and after they had put out his eyes and had made him, fettered in brass, to grind in the prison they brought him to make sport for them at a celebration in honor of Dagon their God. Read how this man prayed and witness his faith described in the 16th chapter of Judges verses 27 to 30 inclusive:

"Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."

And we are in the hands of God. No mother, whatever may be her life, can be sure what her son will do. But she can so live as to give to him strength of body; she can teach him the ways of God; and can leave the results to our Heavenly Father who heard Samson's despairing cry in bondage and gave him once again the strength he had forfeited by his mistakes; and with that strength enabled him to "begin to deliver Israel out of the hands of the Philistines."

Sincerely Your Brother,

George M. Cannon.

Chairman First Intermediate Committee.

Second Year—Old Testament History

LESSONS FOR NOVEMBER

[By John W. Walker.]

First Sunday, November 3.

Lesson 31. Job

"The patience of Job" is a characteristic expression used when we desire to refer to a certain virtue in an individual. Little do we think of the honor of such a comparison.

This patriarch whose home was in the northern part of the Arabian desert was greatly loved of the Lord. He came under the chastening hand of God, however, in the great affliction he went through; but "Whom the Lord loveth he chasteneth."

Job became the possessor of great riches in camels, sheep and cattle and was greatly honored by all the people. His great riches, however, did not cause his faith in God to waver. He also had seven sons and three daughters. It was his great faith that led him to exclaim after untold sorrow and trouble had come to his home "the Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Let me tell you of some of his trials. There came a messenger one day telling him that the oxen and animals were plowing and feeding when a crowd of Sabaeans fell upon the servants attending them, killed them and drove away the animals. Before this servant had delivered his message another came in and said fire from heaven had consumed all the sheep. Still another arrived with the news that the Chaldeans had taken all the camels and slain the servants.

But most terrible of all was the message brought by another that a great wind had destroyed the house in which were his sons and they had been killed. After all this sad news he fell to the ground worshiping his God and uttered the exclamation quoted above—"Blessed be the name of the Lord."

Satan, who had been the cause of all this trouble, now desired to afflict Job in person. He caused boils to appear upon Job's body from his head to his feet. So badly was he afflicted and so great his grief that three of his friends spent days with him in trying to console him. Because of his extreme affliction they entered into no conversation with him for seven days and nights.

They expressed the thought to him that he must have been guilty of gross wickedness in his life or such afflictions

would not come upon him. Job maintained his innocence, however, claiming that the righteous do not always escape the chastening hand of the Lord.

The conversation which followed between him and his three friends and one other who joined them later, as recorded in the book of Job, is looked upon as one of the gems in literature. Make up your minds to read it for yourselves.

Job acknowledged his weakness before the Lord and in the end had all restored to him in greater abundance than at first. He was also again blessed with seven sons and daughters. The daughters were fairer than any in the land. After this Job lived an hundred and forty years.

We will not need to fear men if we are living right lives, for while they might destroy our bodies they cannot destroy our souls. Rather fear him that can destroy both body and soul.

Second Sunday, November 10

Lesson 32—Uzziah

There is one sentence in the 26th chapter of II Chronicles that tells us of the great lesson that King Uzziah learned. Can we also profit by his experience? "As long as he sought the Lord, God made him to prosper."

When only sixteen years old he was made king by the people of Judah, to reign in Jerusalem. Following in the steps of his father he did what was right in the sight of God and was made prosperous. When he went to war with the Philistines, or the Arabians, or later when he built cities among those people, success attended his work. His fame spread everywhere even into the borders of Egypt. Many brought gifts to him. He had towers erected at the gates and corners of Jerusalem and fortified them. Towers were erected in the desert and wells were also dug for he had many cattle and great vineyards.

In addition to all of this he had hundreds of thousands of fighting men and some of his officers invented great fighting machines which were placed on the towers. You will learn from this that he became very prosperous.

He could not stand prosperity and in the height of his success he sinned against God. Even kings must show respect when they go into the temple of God. His great sin was in entering the temple and attempting to burn incense there when that was the express duty of the priests. Many of the priests followed him in and plead with him not to break the law of God and to avoid showing

irreverence for sacred things, but it was of no avail.

His anger was aroused and he withstood the priests but in the midst of it all he was stricken with leprosy and fled from the sacred house. This terrible disease is incurable.

Have you ever wondered whether the Lord would be displeased with some of our actions in His holy houses?

Name some of these houses? What should be our duty immediately upon entering? What do you think of the Sacrament as a sacred ordinance? Name ways in which reverence can be shown.

Third Sunday, November 17

Lesson 33.—Isaiah

Isaiah was one of the great Hebrew prophets, and lived 760 B. C. Most of his work of warning the people and preaching to them took place during the reign of King Uzziah spoken of in our last lesson. Because of the sublime thoughts and beautiful teachings that he gave expression to he reached the highest rank among the prophets. Very little is recorded regarding his life, but we have a record of many of his beautiful teachings. His prophecies are particularly interesting because they tell of so many things that were to take place in the days in which we live, although they were uttered many years before even the Savior was born. Some of them tell of the changes that are to take place just before the Savior comes again. You will be interested in hearing part of them.

In the 29th chapter there is recorded a remarkable prophecy regarding the coming forth of the Book of Mormon. All of you will remember how the Prophet Joseph received the gold plates which had been hidden in the Hill Cumorah for hundreds of years and of the translation of them into the book called the Book of Mormon.

During the translation of them Martin Harris presented some of the characters to Prof. Anthon of New York, who told him that they were genuine and properly translated and gave him a paper certifying to that effect which the professor afterwards destroyed when he learned that they were received from an angel, because he did not believe that an angel had come to earth again. Your teacher will tell you more of this and you must read from the 9th to the 19th verses and have them explained to you. The prophecy was fulfilled, even to the repeating of exact words found in the 11th and 12th verses.

You must not fail to read the 11th chapter of Isaiah, for in that Isaiah tells of the time when the wolf shall dwell with the lamb and the leopard shall lie down with the kid. Read the first nine verses, for they tell of that great time of peace. Also Isaiah 65:19-25.

Have you ever thought that man must lead in kindness to the wild animals if we expect to have them show kindness to us? The Prophet Joseph Smith preached this doctrine. If you will read in the "History of the Church," Vol. 2, page 71, of an experience he and his brethren of Zion's Camp had with some rattlesnakes you will find that he practiced it also.

Could we study Prof. Paul's book, "Farm Friends and Spring Flowers," we would soon learn that many of those insects we think are our enemies are our friends.

The Millennium, that time of peace, was what Isaiah looked forward to and urged all to prepare for. There are other of his prophecies that might be considered, but if you fully understand what these two mean to us you will have had a very interesting lesson.

Discuss the words of Prof. Anthon and their fulfillment of Isaiah's prophecy.

What do you think of home as being the place where peace should reign first?

Discuss our duties towards the animals, birds and insects and the good they do for man.

Fourth Sunday, November 24

Uniform Thanksgiving lesson

Fourth Year—"Lives of the Ancient Apostles."

First Sunday, November 3

Lesson 32. At Athens

Reference: Acts 17:16-34; 18:1-17.

Aim: False ideals blind men's minds to the truth. True friendship and the inspiration of the Lord are among life's greatest blessings.

1. The Only Christian in Athens.
 - a. Paul's loneliness.
2. What He Saw.
 - a. Statues and Deities.
 - (1) Of great men.
 - (2) Of deified heroes.
 - (3) To fame—modesty, etc.
 - (4) "To unknown God."
3. In the Market Place.
 - a. A common meeting place.
 - b. Paul's missionary work.
 - c. Interest awakened.

4. On Mars' Hill.
 - a. Why so called.
 - b. Paul and the philosophers.
 - c. Paul's great address.
 - d. Paul's discouragement.
5. Result of Paul's Visit.
 - a. Conversions.
6. At Corinth—Close of Second Mission.
 - a. Alone in Corinth.
 - b. Aquila and Priscilla.
 - c. In the synagogue.
 - d. Jews reject truth.
 - e. Crispus converted.
 - f. Comfort and protection.

At Athens. Some of the men Paul met were called Epicureans. They did not believe in a Creator who wisely made all things, but that the world just happened to be what it is. They thought earthly pleasure was the best thing, and that the soul and the body would die together. Some other men were called Stoics. Their belief was better. They believed in a god wiser and better than all the other gods, who made all things and took care of them. They believed the soul would not die with the body, but they did not know what to believe about the soul after death. They did not think as the Christians do about sin, repentance, forgiveness and salvation."—"Weed."

At Corinth. "Paul tarried at Corinth for eighteen months or two years. Its population consisted of Greeks and Romans, Jews, soldiers, sailors, slaves and those who had been freed, great merchants and small, and men who made money in shameful ways. It was a city of drunkards and dishonest men, and those whose deeds shocked the pure mind of the Apostle."—"Weed."

Second Sunday, November 10

Lesson 33. Paul's Third Missionary Journey—From Antioch to Ephesus.

Reference: Acts 18:22-28; 19.

Aim: Authority is necessary to officiate in things pertaining to God.

1. A Short Visit to Jerusalem.
2. Beginning of Third Missionary Tour.
 - a. Tarsus.
 - b. Other cities in order.
 - c. Galatia.
3. Apollos.
 - a. Who he was.
 - b. His eloquence.
 - c. What he believed.
 - d. His followers.
 - e. What he lacked.
 - f. Meets Aquila and Priscilla.
 - g. Receives the Holy Ghost.
 - (1) How bestowed.

4. The Seven Sons of Sceva.
 - a. Who they were.
 - b. Usurp authority.
 - (1) Result.
5. Demetrius, the Silversmith.
 - a. What the annual festival meant to his craft.
 - b. What Paul's preaching meant to it.
 - c. The mob.
 - (1) How dismissed.

At Ephesus. "This city was a mile from the sea, on a winding river known now as the Little Meander. The stream watered a vast meadow, alive with countless flocks of swans and other fowls. The city was a centre of wickedness. The people were idolators. The city was called 'the most magnificent of the magnificent cities of Asia.' Its chief glory was the Temple of Diana, which was built of beautiful white marble. In its building the wisest architects were employed. Countries around sent large sums of money. Women sold their jewels to honor their goddess, Diana. Two hundred and twenty years were taken in its building. It was considered to be one of the Seven Wonders of the World. There was a row of one hundred and twenty-seven columns of marble, each weighing one hundred and fifty tons, and each the gift of a king. Thirty-six of them were beautifully carved and colored.

Within were decorations of cedar, cypress, gold, jewels and precious stones. The Ephesians claimed that the idol in the temple had fallen down from heaven.—"Weed."

Third Sunday, November 17

Lesson 34. Third Missionary Journey (Continued)—Paul's Farewell Visit

References: Acts 20:17-35, 11 Corinthians, Galatians, Romans.

Aim: Association with true followers of Christ develops the truest and dearest bonds of friendship.

1. Disappointment and Worry.
 - a. At Troas. Did not meet Titus.
 - b. Worried over reports from Corinth.
2. At Philippi.
 - a. A joyous welcome.
 - b. Depressed.
 - (1) Reason.
 - c. Arrival of Titus.
 - (1) Effect.
 - d. Second Epistle to Corinthians.
 - e. Titus' special mission.
3. At Corinth.
 - a. Epistle to Galatians.
 - (1) Why written.
 - (2) Only on Gospel.

- b. Epistle to Romans.
 - c. Retracts steps.
 - (1) Reason.
 - 4. A Memorable Meeting.
 - a. Where held.
 - b. Eutychus incident.
 - 5. At Miletus.
 - a. Paul's address to the Elders.
 - (1) Earnest testimony.
 - (2) Apostasy foretold.
 - b. An affectionate farewell.
 - (1) Reason for intense sorrow
 - 6. At Caesarea.
 - a. A prophecy.
 - b. Paul's determination.
- Application: The boys and girls who are cleanest in thoughts and words and deeds are the best companions. Where can we find them?

Fourth Sunday, November 24

Uniform Thanksgiving lesson.

Primary Department

Chas. B. Felt, chairman; assisted by Florence S. Horne and Bessie F. Foster

LESSONS FOR NOVEMBER

First Sunday, November 3

Lesson 17. The Mormon Battalion

See "One Hundred Years of Mormonism," Chapter III, Part Fourth, and "A Young Folks History of the Church," by Nephi Anderson, p. 137. See also map, p. 135.

Aim: Loyalty brings joy and blessings.

Memory Gem: "Loyalty to duty is the way to glory."

Songs: "America," other patriotic songs or any song about the Mormon Battalion the children may already know.

- Outline:
1. Condition of the Saints.
 - a. In temporary stopping places.
 - b. Homeless, sick and suffering, surrounded by dangers.
 - c. Journey and labor before them.
 2. The Call to Arms. A Supreme Test of Loyalty.
 - a. Request sent by Brigham Young to the President.
 - b. The answer.
 - c. How received and responded to.
 3. The Departure and Journey.
 - a. Instructions and promise of Brigham Young.
 - b. Their attempt at merriment.
 - c. Hardships of crossing the desert—an unequalled march of infantry.
 4. Sojourn in California.
 - a. Promise of Brigham Young fulfilled.
 - b. Things they accomplished.
 5. Their Return to their Loved Ones.
 - a. Many missing.
 - b. Families scattered in different places.
 - c. Joy from having performed their duty.
 - d. Their example of loyalty to the flag to all America.

Point of Contact: Show a flag. Talk of our love for and pride in our flag. Speak of the meaning of the flag—red for courage, white for purity, blue for loyalty. All of these virtues God loves. Each of us should possess them. Teachers might speak of the many millions of soldiers fighting in Europe, showing their courage and loyalty to their countries. Speak of the soldiers from your home who have recently responded to the call of the United States. A little time may be spent speaking of their patriotism.

The Saints made temporary stopping places. Many were sick, some had already been buried by the wayside. All were homeless and sorrowful. They were weary but must plan for the long journey ahead of them—a journey through a wilderness where only animals and Indians roamed—to a new home which they would build for peace.

While preparations for the journey were going on, President Young sent a messenger to the President of the United States, telling him of the cruelties suffered by the Saints, their loyalty to the government, their necessity of seeking a new home and asking him to employ them to carry supplies to Oregon or other places on the coast. News came that war had broken out in Mexico and the President saw a way in which to use these pioneers. He would ask five hundred to be soldiers to fight the Mexicans. This was the answer the messenger brought to a people, homeless, sick and poor! These people had failed to receive help from their country; indeed it almost seemed as though it had permitted mobs to rob them, murder their prophet and turn them out homeless! Now it was asking aid at a time when they were facing all the dangers of crossing the wilderness, when every able bodied man was needed to protect them from the red men and beasts of prey, when the sick needed

every support they could cling to! Five hundred of their best men wanted! What did they do? It was the testimony of the Gospel which enabled them to make the sacrifice! President Young said, "You shall have the battalion," and five hundred men volunteered to go.

Tell of the instructions of President Young—to be true to their country and their God; to remember their prayers; never to steal, even from their enemies; not to swear; to be clean and treat all men kindly. He promised them that on no occasion should they be required to shed human blood.

Tell of the "farewell" party when all tried to be happy, but the many faces concealed sad hearts.

It is said that their march is unequalled in history. Trace it on the map. Tell of some of the hardships endured. They nearly boiled in the sun of the desert and almost froze in the mountains. Their food ran short and they were reduced to half rations. They went without water for whole days. They worked their way over mountains, dug wells, hewed passages through solid rock without even a guide.

When they arrived in California, they showed their loyalty by doing just what was commanded. The promise of President Young was fulfilled. They did not fight. They spent their time doing better things, digging wells, building houses, and teaching the Spaniards how to do these things.

At last, when their time was up, July 17, 1847, most of them came back to their loved ones. Some were even willing to re-enlist. Some remained and discovered gold in California.

By the time they returned, many of their loved ones had come to Salt Lake Valley of which we will learn later, while some were still at Winter Quarters, etc.

What joy must have been theirs after they had accomplished their duty. We are never so happy as when we have done right, no matter if it does mean sacrifice. There is one of the brightest examples of loyalty in the history of nations. We are all proud of them. It shows the world that the Latter-day Saints are true, loyal Americans.

Application: We can be loyal to our country by keeping its laws and being honest, brave and pure. When we grow older, if our country ever needs us we should be willing to respond. To whom should we be even more loyal than to our country? Do you think that if you were asked to do something for the

Church that you would be willing to do it? Some day, if you are called to go on a mission, do you think that you will be willing? Missionaries are as loyal to the Lord as soldiers are to their country.

Second Sunday, November 10

Lesson 18. Crossing the Plains

Reference: "One Hundred Years of Mormonism," Part Fourth, Chap. IV; other reliable histories or biographies; former numbers of the "Juvenile." Personal experiences related by the Pioneers themselves will prove very valuable.

Aim: Heroism and perseverance bring success.

Memory Gem:

If a task is once begun
Never leave it till it's done;
Be the labor great or small,
Do it well or not at all.

Song: "Dare to do Right."

Pictures: Brigham Young, Pioneer Camp, Entering the Valley, etc. A map of the journey may be found on page 135 of Nephi Anderson's "A Young Folks History of the Church."

Outline:

1. Preparation for the Journey.
 - a. The Saints at Winter Quarters.
 - b. Selecting men, gathering supplies and equipment.
2. The Journey.
 - a. Discipline.
 - b. Obstacles of travel.
 - c. Camp life.
 - d. Indians and buffalo.
 - e. Observance of the Sabbath.
 - f. Climbing the Rockies.
3. Arrival at Their New Home.
 - a. View of Great Salt Lake Valley, July 24, 1847.
 - b. "This is the Place."

Point of Contact: How many have ever been out camping? What did you have to get ready? Were you going for pleasure to some nice, cool spot or did you have to go? Were you going for a few days or for months or years?

We learn in the Bible of the Israelites traveling across the wilderness to reach the Promised Land where they could serve the Lord as they knew was right. Today we will learn of the journey God's chosen people took in this dispensation so that they might worship the Lord in righteousness, unmolested. God raised up the mighty leader, Moses, to lead His people ages ago. He raised up another leader just as mighty, Brigham Young, to lead the Latter-day Saints.

A great many of the Saints were at Winter Quarters. The preparations for the journey were made there.

In selecting men to go with him, Brigham Young chose some carpenters, some blacksmiths, bridge builders, farmers, mechanics, etc., for they were going to a place where all these would be needed, for no one lived in this country. They took all kinds of provisions, for there would be no stores in which to buy things to eat or wear. They took cows and chickens. They took seeds to plant in their new home. Then they loaded all these things in wagons, for there were no trains or automobiles in which to cross the plains, and yoked their oxen to make the long journey. Oxen are very much like cows, but larger and stronger—that is why they were used. (Show a picture.) The mothers and children rode in the wagons, but most of the men and boys walked. These people were called Pioneers, because they had to travel a long way to a new country where no people had ever lived before.

Tell of the many, many days of hard travel with no roads—just sagebrush and dry sand. Picture camp life. Hunters went out and supplied the camp with buffalo, deer, antelope, geese, ducks, etc. They only killed enough to eat, and no more. They often sang songs around their camp fires. Tell of how they camped at night with their wagons in a circle. They never traveled on Sunday, but observed it as the Lord's day.

Often they came to large streams of water to cross, with no bridges. Sometimes they saw some people with red skins, of whom they were afraid. Who do you suppose they were? Indians—a great many of them, wearing skins and blankets. They were not gentle and harmless as the few we see today, but were often cruel and even killed people. They were just like wild men. But the Pioneers were always good to them and so the Indians would trade blankets and beads for flour or sugar, etc., and go peaceably away.

Sometimes they saw a great cloud of dust away in the distance. As it came closer they could see black moving objects, then they could hear a loud noise like thunder. In a few minutes a large herd of buffalo would go galloping by. These herds were very dangerous, as there were so many that anything in their path would have been trampled down. Show a picture of a buffalo, and give an idea of how large they were.

Finally, the Pioneers came to the mountains, which they had to climb—cutting their paths in the thick brush.

At last they came to "Little Mountain." How many have ever heard of that place? Yes, all of you who have ever been in Emigration Canyon, for these Pioneers were some of our grandparents, and they had come to Utah. Tell of the sickness of Brigham Young and how, when he drove up in Wilford Woodruff's carriage and looked over the valley, he said: "This is the place. Drive on." There was no beautiful city here then, no houses, nor temple, not even trees; nothing but sage brush and sunflowers, with Great Salt Lake in the distance. Tell how weary they were and to some it did not look inviting. But to Brigham Young was given a picture of the future—a picture of the beautiful Salt Lake Valley and surrounding towns we have today.

These heroic men had persevered in their struggle and hardships for three months and seventeen days, and had at last reached their new home. Even yet there were many hardships and a great deal of work before it would appear as a home, but they had reached their goal and success was theirs.

Application: Could any of us work so hard and endure so much for three months and seventeen days? Do you not think people who can persevere so much, have a great deal of courage and are heroes? How many would like to be such heroes—always have courage to do the right and never give up, no matter if the task is great or small. Sometimes we do not come to Sunday School if we have a headache or have not a new dress. Sometimes we let just little things keep us from doing what is right, but if we do, we will never be heroes and accomplish big things. Let us remember our memory gem.

Third Sunday, November 17

Lesson 19. The Crickets and the Gulls

Reference: "One Hundred Years of Mormonism," Evans, p. 454, or other History of Utah.

Aim: Industrious effort and gratitude bring God's blessings when human skill fails.

Memory Gem:

"When obstacles and trials seem
Like prison walls to be,
We'll do the little we can do,
And leave the rest to Thee."

—Whittier.

Pictures: Monument to the Gulls, First House built in Utah, the Old Fort or other historic places. Children living in or near Salt Lake City should be directed to see some of these places and

locations that are still standing. Special mention should be made of the monument to the gulls in the Temple Block. Outline:

1. Subduing the Desert.
 - a. Conditions to be fought.
 - b. Explorations and industry.
 - c. Plans made and community established.
2. Starvation Threatened.
 - a. Crops planted and growing.
 - b. Attacked by crickets.
 - c. Efforts to destroy the pests of no avail.
 - d. Appeal to the Lord.
3. Deliverance.
 - a. Arrival of the Gulls.
 - b. The crops saved.
 - c. The people's thanksgiving.

Point of Contact: Let us think a little of the Children of Israel crossing the wilderness. Why were they making that journey? Who was watching over and directing them? They could not wait for grain to grow and could not carry enough to feed a nation for years. How were they fed? The Lord was willing to do this because they were doing His will. How do you suppose they were doing His will? How do you suppose they felt in their hearts for His blessings? Would you like to hear how the Lord blessed some of our grandparents and great grandparents in a very wonderful way?

When the first pioneers reached the valley their hearts swelled with gratitude for their new peaceful home, and a big prayer of thanksgiving went up from their hearts. Tell of their camp where Auerbach's store now stands on Third South and State streets. They had a great deal of work to do. Picture the desert and waste before them. They had to build homes, plant seeds and make the desert blossom as a garden, yielding food and comfort that could nowhere be bought for themselves and hundreds who would yet come. Tell of their industry. Wilford Woodruff planted potatoes even before he had eaten his dinner. Speak of their ploughing and trips of exploration—for instance, Brigham Young was the first to put his hand in the lake; Warm Springs was visited; the stars and stripes raised on Ensign Peak. Within a few days, hardly more than hours, the site for the Temple was located. Teacher might relate this incident of the president putting his cane in the ground and saying, "Here will be the Temple of our God." The city was laid out in almost super-human wisdom. None of these things were done on the Sabbath, the 25th. That day, people rested, dressed as

best they could, attended meeting and partook of the Sacrament. They had to get rough logs and build homes. The first house built is still preserved in the Deseret Museum in Salt Lake City.

They built a fort where many children now play in Pioneer Park. Many buildings were so crude that when it was raining, women would cook holding an umbrella over their heads, or sick people would be so sheltered while in bed—provided such a luxury as an umbrella was possessed by the fortunate.

Spring finally came. With it hopes of harvest and plenty to eat. New-comers continued to arrive and many more were coming. Seeds were planted. No more welcome sight was ever beheld by those brave souls than the green shoots coming up out of the desert soil. Here was hope sprouting from faith, industry and perseverance. The wheat grew, warmed by the sun and watered by streams brought down from the mountains. It was the wonderful system of irrigation that made it possible to convert the desert into a rose. The people longed for the time when they would no longer have to eat roots and leaves, for provisions were that low, but could have wholesome bread made from this beautiful green, tender wheat. They also wanted to store some away for the rest that would come.

Then a terrible thing happened. Some black bugs, like grasshoppers, only larger, were seen among the wheat. They were crickets. Not only a few, but multitudes came. They came like armies of black, hopping pests devouring that precious grain! Men, women and children left whatever they were doing to drive them back. Hundreds were driven in ditches and drowned. They tried to beat them with brooms and sticks but of no avail. They scarcely missed the ones destroyed because so many more came to take their places.

Then the people could see their strongest efforts could do nothing. They were not hopeless. Surely God could help them. So they knelt down to pray. They prayed for deliverance. Never did people pray more earnestly for if help did not come, they would starve.

Suddenly, from over the great lake, a white cloud seemed to rise. Higher and higher, closer and closer it came until the people heard a noise like the flapping of many wings. Now they could see what it was! It was countless numbers of beautiful white sea-gulls with their large wings outstretched flying straight for the fields. Now the birds alighted. Would they eat all the grain the crickets left? No! "See! see!" cried the people,

"they are eating the crickets!" Never had birds such appetites. They ate and ate, flew back to the lake, returned and ate more. The crops were saved and a burst of thanksgiving and praise rose from the hearts of a faithful people!

Application: Who caused the gulls to come? Why did our Heavenly Father so bless them? Tell of the Sea Gull Monument in the Temple Block, a constant reminder to the people of this wonderful deliverance.

Impress the children with the thought that when they grow up and even, perhaps, while they are young, they may be given tasks to do that seem impossible; that if they put forth their best efforts, doing all in their power, then if they trust the Lord, He will assist them in their accomplishment. We should always thank Him for what He does for us.

Fourth Sunday, November 24

Develop the thought given in the Uniform Lesson for this month. About ten or fifteen minutes should be spent in developing this thought and applying it to the practical life of the children.

Lesson 20. John Taylor

Reference: "Life of John Taylor," Roberts.

Aim: True greatness consists of doing first the will of the Lord.

Memory Gem: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37).

Picture: Show the class a good picture of President Taylor.

Outline:

Premonition of his destiny.

Searches for and accepts the truth.

His premonition comes true.

Incidents concerning his call to the Apostleship.

Mission to England.

Serious illness and healing of his wife.

His experiences at the martyrdom.

Gives up home and property to follow pioneers.

Made President of the Church.

Separation from his loved ones and death.

Point of Contact: Whose will was Jesus always ready to do? Jesus spent His whole life and finally died doing His Father's will. The more people do for our Heavenly Father the more like Jesus they will be. Can we think of some good men in the Bible who were willing to do the will of the Heavenly Father

even though wicked people were cruel to them? Abraham, Daniel and the three Hebrew children were some of them. Would you like to hear of another whom perhaps your grandparents knew, who wished above all else to do what the Lord required?

After the Saints came to Utah they not only built the beautiful city of Salt Lake with its wide streets lined with green trees and streams of water, but they made other settlements. Many thousands of people came to Utah, among them many who pushed hand carts all across the plains. The Saints built beautiful homes, churches, schoolhouses, stores, the Tabernacle, established farms and were very industrious. Later the telegraph came and the railroad was built.

Brigham Young died and another man was chosen to be the President of the true Church. This man had his special mission to do and was one of the choice spirits in heaven. His name was John Taylor and we want to learn how he served the Lord.

He was born across the ocean in England. He always loved to pray and learn of his Heavenly Father. When but a young man his parents came to America. While John Taylor was crossing the water terrible storms arose. He saw several ships sink and the officers expected their own ship to go down. But not Brother Taylor. The voice of the Spirit kept prompting him, "You must get to America and preach the Gospel." "So confident was I of my destiny that I went on deck at midnight, and amidst the raging elements felt as calm as though I was sitting in a parlor at home," he said. After arriving in America safely, he was a preacher but he had not yet learned of the true Church. His wife would ask him if he was not now preaching the Gospel in America. "This is not the work; it is something of more importance," he would answer.

He would often read the scriptures and he could see the difference in Christ's teachings and the teachings of the ministers. John Taylor believed that men should be called of God, that they should receive the Holy Ghost, that the true Church should have apostles, teachers, deacons, etc.

When a "Mormon" missionary told him of the revelations Joseph Smith had received and of the Church organized under the direction of the Lord, he knew that it was true and was baptized. Then he started his ministry and "preached the Gospel in America."

Later, Brother Taylor received word

that he was to be chosen an apostle and to come to Far West. He was about fourteen hundred miles away without any money but he put his trust in the Lord and made all preparations for the journey, even setting the date. The Lord did provide—he was invited by another brother in the Church to travel in his sleigh.

Shortly after being ordained an apostle he was sent on a mission to England. He left under the greatest difficulties. His family was sheltered in miserable log barracks in Montrose with only a solitary room amid sickness and poverty, threatened with mobs. His faith in the Lord and willingness to go forth at His command made it possible for him to bid them farewell. While traveling, he was taken very sick. Just as soon as he was able he was up holding meetings and on his way again, often being helped financially by friends inspired by the Holy Spirit.

After suffering a relapse, he finally reached New York where passage was engaged, although he had no money. But again the Lord provided. Before the vessel sailed, friends donated enough to pay his and another brother's way, but no more.

When President Taylor returned home, after a very successful mission, he found his dear wife so sick that she was nearly dead. He called in twenty elders who anointed her with oil and blessed her. The prayer of faith healed the sick.

John Taylor was with the Prophet when he was martyred. He was struck by several bullets. His watch probably

saved his life as a bullet struck it and prevented him from falling, wounded, from the window.

When the Saints left Nauvoo, Brother Taylor had quite a lot of property and a good, two-story home, but these he left to follow the pioneers across the plains.

He went on a number of other missions, in Europe and at home.

When Brigham Young died, John Taylor was chosen President of the Church and given the Gardo House, the most beautiful house then in Utah to live in. He and his large family, whom he loved very dearly, lived there for some time. Then persecution began and some men tried to prevent the Saints from living as the Lord wanted them to live and President Taylor had to leave his dear ones and hide from his enemies for several years. He was not afraid of his enemies, and would rather have stayed with his family, but he knew that as president of the Church he should protect his life and liberty for the Lord's work. Finally, he grew sick and died still in his Heavenly Father's service. Surely there were many blessings waiting for him in heaven! He loved the Lord with all his heart, soul and mind.

Application: Don't you think Brother Taylor loved the Lord as much as Daniel did? Do you love the Lord as much as Brother Taylor did? Do you love Him enough to do the little things He wants us to do? If we love Him enough to do the little things while we are boys and girls, when we grow to be men and women we likely will love Him enough to do the big things. What are some of the things we should do for Him now?

Kindergarten Department

Wm. A. Morton, Chairman; assisted by Beulah Woolley, Kate McAllister and Ina Johnson

Second Year

LESSONS FOR NOVEMBER

First Sunday, November 3

A Home in the Mountains.

Text: History of Utah.

Aim: Thanksgiving and gratitude should be shown in deeds as well as in words.

Second Sunday, November 10

The Crickets and the Gulls.

Text: History of Utah.

Aim: The same as previous Sunday.

Third Sunday, November 17

The First Thanksgiving in Utah.

Text: History of Utah, Whitney, Vol. 1, p. 380.

Aim: Same as previous Sundays.

Suggestions For October

We advise that you prepare for your own benefit the lesson as outlined on Repentance. Of course you will not be able to give any of this to the little children but it will make you stronger to teach the truth in its simplest form. If you prefer to give a Bible lesson—"The Prodigal Son" can be adapted. The following story is adapted by Sister Ina Johnson from an actual experience.

David's Repentance

The children came rushing into Miss Maud's room one day at noon all excited, "Oh, Miss Maud! Miss Maud! Come quick! Some one has hit Lilly in the head with a stone and she is bleeding to death.

Miss Maud rushed out and carried Lilly into the school room. She put her in her chair and sent for some water. While she was waiting for the water she took a pair of scissors and cut the hair away from the wound. As soon as the water came she washed the wound thoroughly and bandaged Lilly's head with some cloth. Some of the larger boys and girls then took her home.

After all the children had assembled for school Miss Maud asked who threw the stone and cut Lilly's head. No one knew. Miss Maud was sure that it was some one in the room, but how could she find out if no one would tell? She looked at her boys and girls and felt sorry to think that any one would do wrong and would not confess, so she said, "Boys and girls, I cannot forgive the one who threw that stone unless he or she repents and confesses."

David sat in the far corner of the room trying to study, but he couldn't keep his mind on his lesson. He was thinking about Lilly and wondering if she would die.

School was dismissed and the children marched out. But still David sat. He was thinking, and thinking hard. His face grew red and he began to shake. "What if Lilly should die." David went quietly up to Miss Maud's desk.

"Do you think Lilly will die?" he asked.

Miss Maud raised her head and looked at him, "I don't know, David, but I hope not."

"Miss Maud," said David, beginning to cry, "What did you mean by repenting?"

"When you have done wrong and feel sorry you must go to the person you have wronged and ask forgiveness. You must also ask our Heavenly Father to forgive you. And after that you must never do the wrong again."

"Miss Maud, do you think I could be forgiven? I'm sorry, but I was angry with Lilly, and I threw the stone when no one was looking." Poor David began to cry harder than ever.

"Oh, Miss Maud," he cried, throwing his arms around her neck, "Will you forgive me if I never, never do such a thing again?"

"Yes David," said Miss Maud. "But what about Lilly?"

"I'll run right over there and tell her all about it and ask her to forgive me. And I will be kind to her the rest of my life. And Miss Maud, if I kneel down and ask Heavenly Father to forgive me, do you think He will?"

"Yes David, I know you will be forgiven if you make it right, and you seem to know how to make it right."

So David said "Goodbye" to Miss Maud, took his hat and started off for Lilly's home.

Fourth Sunday, November 24

Uniform Thanksgiving lesson. Review "The First Thanksgiving in Utah."

Lessons for Second and Third Sundays

It will be necessary to rearrange lessons 28 and 29 as given in our text book, so that the children will understand who Peter, James and John were.

The Youngest Children

The lessons for this month are too advanced for the youngest children. All those four years of age should be in a group by themselves and given the stories of Baby Jesus, with good pictures to illustrate them. These stories can be told and retold to the little ones and each repetition makes the lesson dearer to them.

"God gives us every day in which to practice duty, and now and then sends an emergency to test how we are getting on."



The Land of Too Much

By Jean Brown Founesbeck

Now you shall hear of a greedy boy who went to the Land of Too Much. One afternoon this boy, whose name was Dick, was playing with his little sister, Nellie. They were racing up and down the gravel walk that led from the large front gates to the barnyard. Nellie was slender and swift of foot, and she outran Dick every time because he was a chubby, puffy, little fellow—the sort of boy who eats pie between meals. But somewhere in his fat self, Dick had a bit of boyish pride stored up. This made him cross and resentful every time Nellie won the race, for she was smaller than he—and only a girl.

Finally, Nellie ran all the way from the barn to the front gates before Dick had covered half the distance. He felt so indignant when he came puffing up to her that he gave her a vicious push which knocked her down onto the hard gravel.

Nellie put out her hands to catch herself and skinned them on the rough pebbles. She got up crying and started for the house.

"Ah, Nellie," begged Dick, "you don't need to go and tell father. I didn't mean to hurt you."

It happened that the children's father had been standing at a window watching them play. At once he came out of the house and down the road-way. His face was very stern, and there was a tone in his voice that frightened Dick as he said, "Come, my boy, we've had enough of this. Now

you must take your punishment."

Silently, Dick followed his father to the house. He wondered what the punishment was to be.

"Go right up to your room, sir, and go to bed, and don't show your face here again until morning," commanded the father.

"Ah!" whimpered Dick, "I'd rather take a lickin'. I don't want to go to bed without supper—an' us having a party—an' everything."

"Do as I tell you," said the father sternly.

Dick whined and dragged his feet as he went up the wide stairway that led to his room. Sullenly, and with much growling, he undressed himself and crawled into his clean little bed.

Now Dick was a very greedy boy, so no wonder he wanted to be whipped instead of being sent to bed, for this very evening his father and mother were giving a great party. They had invited guests from the little country towns and farms for miles around. They gave such a party every winter. And such parties as they were! The cook and the two hired girls, to say nothing of the hired man, were kept busy for more than a week before the party getting things ready to eat. A great, old-fashioned, country supper was served early in the evening. After that everybody danced, sang or played games until nearly morning. Then the tables were loaded again, and everybody ate some more before going home. Can you wonder that a boy like Dick hated to miss such a party?

Dick lay in his little bed, thinking about the good things to eat that would all be gone before morning. "Why?"

he moaned, "the cook has the pantry right full." Dick had looked into the pantry that very morning. There he saw shelves lined with roast turkey, and chicken, and goose, besides a great sirloin of beef done to a rich brown. There he saw boiled puddings, baked puddings, custards and jellies. There were rows upon rows of cakes: cream cakes, chocolate cakes, jelly cakes. And pies! There was every kind of pie you can imagine! Besides these there were many trays on which there were hundreds of little tarts. No wonder Dick hated to miss such a party!

Dick lay in bed all the long afternoon. He growled and whined, and was as cross as a bear with a sore foot. Many times he planned to get up and go down stairs, but there was such a bustle of preparation going on, that he knew he could not escape being seen, and he feared his father would punish him for being disobedient.

Dick thought the day would never end, but at length it was evening and so dark that all the lamps were lighted. Soon the guests began to arrive in their carriages. Dick could hear the sound of many wheels crunching on the gravel road. He sat up in bed to look out of the window, but he could see nothing for it was snowing heavily and the night was dark. He could hear much laughter and a hubbub of talking. He groaned, "Ah, there must be hundreds of 'em at the party to-night. They'll eat everything. There won't even be a scrap left."

By this time Dick was really very hungry for it was a long time since he had had anything to eat, and for a fat boy, he had been playing rather hard that afternoon. The more he thought about it the hungrier he became. Finally he decided that he would just have to get some of those goodies before they were all gone.

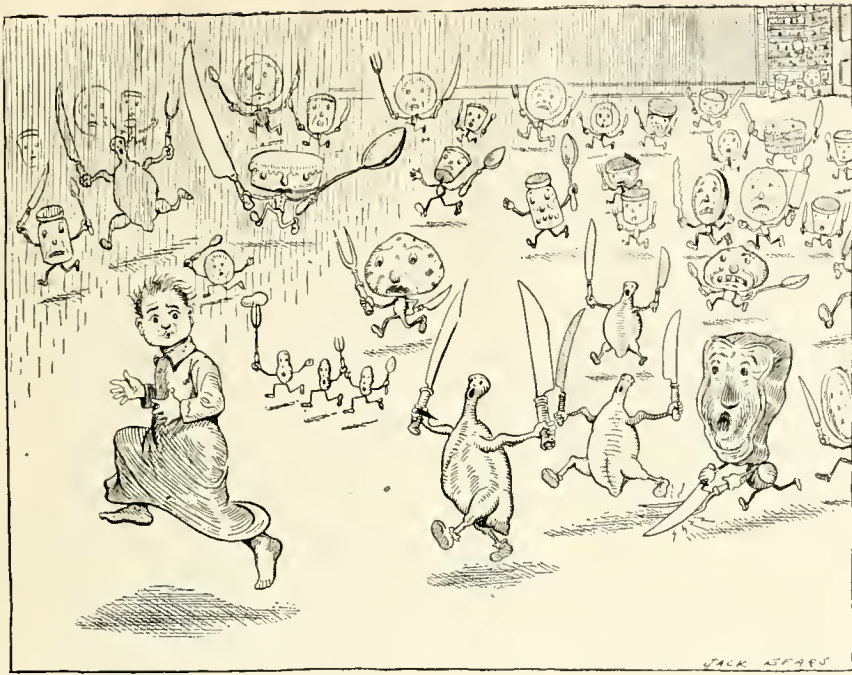
He listened. It was just as he had thought: the guests were all in the front parlors and would stay there until cook called them to supper. Cook

and the hired girls would be busy in the kitchen. He could slide down the bannister, run down the long hall, through the dining room, and into the pantry. There he could snatch something from the shelves, and run back to his room without being seen. He decided he would risk it.

In his white night dress and bare feet, he stole softly to the head of the stairs. He listened. Everything seemed safe. For once in his life he moved lively. Down the bannister he slid, ran like a silent thief through the long hall, ran through the dining room, where many white covered tables were spread with dishes, and quietly popped in the pantry.

Quick as a flash he seized a roast chicken under one arm and a plum pudding under the other. Thus laden, he ran as fast as his chubby legs could carry him through the dining room and hall; scampered up the long flight of stairs and into his room. There he jumped into bed, panting for breath. He listened again. For a moment he thought he heard footsteps on the stairs. Someone was coming after him! He snuggled under the covers with the pudding and chicken, and listened fearfully. But all was safe.

Then he sat up in bed, drew out the chicken, and gnawed away at it like a rat in the dark. In a very short time he had eaten all but the bones. These he threw under the bed. Then he began on the plum pudding. Before he had eaten half of it he was so thirsty he could scarcely chew. There was no water to be had nearer than the bathroom. To reach that he would have to go down stairs, and through the long hall right past the dining room where all the guests were now at supper. Oh, how he longed for a drink! But he dared not leave his room now for he would surely be caught and perhaps doubly punished on account of his theft. He still squirmed uncomfortably when he thought of the last whipping his father gave him. So



"Louder and louder grew the chorus of shouts from the angry creatures"

he tried to forget his thirst and munched away at his pudding, but it was so sticky and sweet, and he choked so in swallowing it that it almost made him sick.

Dick lay back drowsily in bed, "I'm so thirsty, so thirsty," he drawled, "I'll just die if I can't get a drink. I've got to go down and get me one. I've got to get a drink."

And then first thing he knew, Dick found himself at the pantry door again. As he opened the door and stuck in his head, he heard the murmur of strange, small voices that grew louder and louder, and spoke more and more distinctly.

"There he is! The thief! The thief! See him!" they cried.

Dick looked toward the pantry shelves and saw that every roast turkey, and chicken, and goose was alive. They all had little arms and hands, and each carried two sharp knives. The roast sirloin of beef was a fat,

red faced fellow with a huge paunch and spindle arms and legs. In his hands he flourished a great carving knife and fork which he kept clashing together. Even the pies and cakes were armed. Their flat faces looked very red and angry. The fat, boiled puddings positively blustered and became purple with rage. The jellies and custards piped in shrill voices, and fairly trembled in their glasses. Louder and louder grew the chorus of shouts from the angry creatures. "The greedy boy! The thief!" they cried. "Let's chase him! Prick him with your forks! Hack him with your knives! Come, chase him! Kill him!"

Then all the creatures jumped from the pantry shelves, and ran after Dick with great clashing and din. He fled for his life—through the dining room and out into the yard. Faster and faster he ran, his ever-increasing terror lending speed to his heels. Hard upon his tracks followed the pursuers,

shouting angrily. Dick strained every fiber of his body, and leaning forward, he fairly flew over the ground. On, on he went, until the cries of the creatures that followed him, could no longer be heard. Only then did he dare to pause in his hurried flight. His fat, little legs ached from the effort he had put forth, and his throat was so dry and parched he could scarcely breathe.

Now that he was safe, he looked about him for something to quench his thirst. He thought that, of course, the snow would do. How strange though! The snow did not feel at all cold against his bare feet! He lifted a handful of it to his dry lips, and tasted. It was not snow at all. It was sugar.

There he was in a strange land of vast, snow-white, sugar-covered plains that stretched away as far as the eye could reach. Dick was too astounded—and thirsty—to speak. At a distance, he saw what he thought was a heap of stones on which he hoped to rest, but on nearing the spot he discovered great stacks of soft, spongy ginger-bread, that looked very sticky and sweet. Dick's astonishment grew greater and greater. Here he was at last in just the sort of land he had often wished for,—a land where everything was good to eat. He tried to smack his lips in appreciation of his good fortune, but they were too dry. He was thus reminded how very thirsty he was.

"Oh!" he said, "I'm just choking to death. I must find some water." He began to plod wearily and painfully on. Every step he took, he sank knee deep into the sugar. Once, a prospect like this would have gladdened his soul,—or rather his stomach, but now he was too tired to care whether he waded through sugar or sand.

A short distance ahead of him he saw several moving objects, and concluded they must be pigs rooting their

way through the sugar. Dick came a few steps nearer and saw that the creatures he had supposed to be pigs were really boys, down on all fours wallowing in the sugar, and crunching great mouthfuls of it as they went along. They were the fattest boys Dick had even seen. Their faces were puffy and flabby, and their eyes were almost hidden by rolls of fat. They resembled swine quite as much as they did human beings.

"Hullo!" grunted one of the largest of the boy-porkers, as Dick came up to them.

Dick was almost too disgusted with them to return the greeting.

"Hullo!" he said rather curtly. Then it occurred to him that perhaps they could help him, so he said more graciously. "say, can one of you fellows tell me where I can get a drink? I'm so thirsty I can hardly speak."

"Sure," said the fattest pig-boy. "You follow me." He rose to his feet and waddled off through the sugar, with Dick following close at his heels.

After some time they came to a broad, yellow stream that flowed sluggishly through the sugary land. The pig-boy threw himself down on the bank, and began drinking with great noisy gulps. Dick took just one taste. "Ugh!" he shuddered. "It's melted butter."

When the pig-boy had drunk a great deal, he rolled over onto his back and looked up at Dick. "D'you like it?" he grunted.

"That nasty stuff?" cried Dick, "I'd die before I'd drink that."

"Well," said the pig-boy, "There's another stream, close by, just as good as this." He got up good-naturedly and led the way.

Dick followed hopefully. His great thirst had made his throat sore.

The second stream was of a clear, amber color, and flowed even more slowly than the first.

Dick took one mouthful. "New honey!" he said in disgust. "Oh!" he beg-

ged, "Can't you show me where to find some water. It's clear and cool. It sparkles and flows swiftly. It makes you feel all clean inside when you drink it. Can't you show me where some water is?"

"Never heard of it before," said the pig-boy. "You go on. I'm goin' to stay here." He lay down and began supping up the honey and wallowing in the sugary bank.

Dick was glad to leave him. He thought he never before had seen such a disgusting creature. Dick wandered on alone, trudging wearily, hour after hour, through the dry sugar. At length, he came to a long passage way with high walls of sweet chocolate on either side. He walked down this chocolate alley until he came to a small boy who was seated at a table, making rows of figures on a paper.

The small boy looked up and saw Dick. "Say," he begged, "Will you please help me get my arithmetic? I've got it all but the last example. We'll have examination to-day, and I've got to have every one."

"Read it," said Dick. "Maybe I can help."

The boy read from a large book, that looked much more like a cook book than an arithmetic; if a boy can eat a mince pie in five minutes, how long will it take him to eat three squash pies and an apple?

"Why," said Dick, "I never heard of arithmetic like that before."

Just then there was a loud jangling of bells.

"That's the bell!!" said the small boy. "Hurry, or we'll be late."

He caught Dick by the hand and together they ran down the long passageway until they came to a great building. With scores of other boys they hurried up a broad stairway and into an immense school room, where instead of desks there were rows of long tables spread with white cloths.

"Get into place quick," said the

small boy. "You sit next to me," and they sat down at one of the tables.

As soon as everybody had taken his place, in came the school teacher. He was a very fat, red-faced man, all dressed in white like a cook. "Now, boys," said he, severely, "This is examination day. Let us have no cheating."

Every boy tucked his napkin in at his collar and made ready for the first test, to complete which, the teacher said they would be allowed three minutes. In came many waiters and placed before each boy a huge bowl of steaming soup. At a given signal from the teacher every boy, except Dick, began to eat with great gusto. He sat there unable to touch his soup.

"Time's nearly up," said the teacher. "I'll punish, severely, any boy who has a single mouthful of soup left at the end of three minutes." Then he turned to speak to one of the waiters, and quick as a flash, the boy who sat next Dick snatched up his bowl of soup and obligingly drank off the contents.

"Good," said the teacher, as he looked around. "I'm glad to see that every boy has passed the first test successfully. Now let us see who can get the highest grade on the next test. No cheating, remember."

The waiters placed a large roast turkey before each boy. Now began the most strenuous part of the examination. The boys attacked their turkeys bravely, but soon they had eaten so much that nearly every boy began to cheat in order to finish his task. They cut off huge slices of turkey and threw them under the tables, or stowed them away in their pockets. Dick was so thirsty that he could not eat a bite; so he watched his chance, and when the waiters had all gone to the kitchen and the teacher had his back turned, Dick ran to the window and threw his turkey out.

In a few moments the teacher came

looking about at the boys' plates. "Well! Well! he said. "The new boy gets a hundred per cent on this test. See, he has eaten his turkey, bones and all."

"He cheated, teacher," piped up a small boy.

The teacher determined to watch Dick more closely on the third and final test.

Now a hot plum-pudding, large enough for a family of nine, was set in front of each boy. The puddings were so sweet and spicy that the boys ate with renewed appetites. Some of the more capable pupils, that is the ones who could eat most, were soon through, and were excused for the day. They went quietly; they had eaten too much to make any noise.

One by one the boys went out until only a few stragglers were left with half eaten puddings. The teacher told them they had failed and would

have to take the entire examination again next week.

Soon Dick and the teacher were alone in the big school room. Dick's pudding was still untouched. The teacher thought he was stubborn, and determined to punish him. So Dick was siezed by the collar and dragged off to a room filled with jelly cake. He was thrust into the room head first, and told to eat his way out.

Dick never would have touched a bite of the hateful stuff if he had not been so warm and thirsty. Somehow he knew he would just die if he did not get out of there and get a drink, so he began to gnaw away at the thick wall of jelly cake. Then he heard a voice saying, "Whoever you are in this jelly cake room, eat as fast as you can toward me and I'll eat toward you, then we'll soon be out."

They chewed and chewed, and soon were out into the daylight. Dick look-



"There at his bedside stood his mother with a bottle of castor oil in one hand and a tablespoon in the other."

ed and saw it was his sister Nellie who was with him. Dick was just going to ask her what she was being punished for when she cried, "Oh! Run! Run! There comes the teacher."

They fled down the stairs and out over the sugary fields. Nellie ran so fast that she was out of sight in a minute. Dick was so thirsty he could not hurry. Soon he came to a great pool of black, filthy water. On the banks stood a queer man with a tall, cork hat. He looked just like a big vinegar bottle, Dick thought.

"Why are you running?" asked the man.

"I'm trying to get out of this land," said Dick, panting for breath.

"Don't you like it? I thought surely you would, for this is The Land of Too Much."

Dick saw the school teacher running towards them. "Oh!" he begged, frantically, "Tell me quick how I can get out of this land."

"Jump into that pond," said the queer man.

"Ugh!" I can't," said Dick. "It looks too black."

"Don't look at it, then."

"It smells too nasty."

"Don't smell it then."

At this moment up came the angry teacher. He caught Dick by the collar and dragged him all the way back to the immense school room with the long tables. He commanded Dick to sit down at the far end of the room, and to wait until his return.

Dick waited fearfully, his hair fairly on end from fright. Then he heard the patter of many small feet on the stairs, the clashing of knives and forks, and the shrill cries of many angry voices. The sounds came nearer and nearer, and into the school room rushed all the terrible little creatures that had chased Dick from the pantry in his own home. They were headed by the sirloin of beef, who clashed his carving knife and fork together fiercely. The roast tur-

eys, and chickens, and pies, and puddings and cakes were angrier than ever. They rushed towards Dick, brandishing their knives and screaming, "The thief! The thief! Kill him! Kill him! Hack him to pieces!"

Dick gave an awful screech—and woke up, to find himself safe in his own little bed. The morning sun was shining in at the window. There at his bedside stood his mother with a bottle of castor oil in one hand and a tablespoon in the other. For once in his life Dick took a big dose of castor oil without a murmur of protest.

He never since has journeyed to The Land of Too Much.

Crocheting

By Mrs. S. A. Rintoul

LIBRARY TABLE SCARF

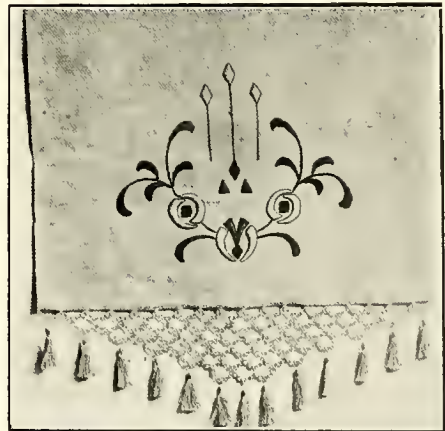


Photo by Alseen Studio

Make a ch. desired length, or work across end of scarf with ds. Ch 6, t in first st made, ch 5, t over t, ch 5, t over t, until you have five loops, fasten in about 8th st of foundation ch. Continue across, fasten off thread. Begin 2nd row in 3rd loop of 2nd sallop, and finish the same. (See February *Juvenile* for tassel.)

The Children's Budget Box

The Sunday School Picnic

Every summer our Sunday School goes on an outing. This summer we went to the home of one of the Sunday School members who lives some distance from town. They have a swimming pool, plenty of shade and lawn, an ideal place for a summer outing. Every one took lunch and we all ate together.

After lunch every one went in swimming. The big ones helped the little ones, and every one had a good time.

Toward evening a storm came up and it rained real hard for a little while. But every one went in the house and sang songs, and no one got wet.

After the rain every one went home after an enjoyable day, and no accidents had happened to spoil our pleasure.

Edna Peterson,
St. John, Utah.

Age 11.

A Trip up Weber Canyon

At eight o'clock on the evening of July 3rd, we were all loaded up in the big lumber wagon ready for a delightful trip up the canyon.

As we journeyed up the road, the setting sun was throwing its last rays of crimson and red on the mountain tops. We watched it admiringly until it finally faded away, and twilight was near.

After about an hour's ride it was quite dark, and we began to look for a suitable place to camp for the night. We soon found a cozy little nook between two patches of oak-brush, and here we decided to stay. A farmhouse was near, so we sent the boys for a bucket of water. They soon returned, and after a light supper we

climbed into bed and were soon, resting beneath the starry sky.

Next morning we rode on through Devil's Gate and up to Strawberry Bridge. After breakfast we went from there to where they ford the river. It was an exciting ride through the water. The other side was very green and shady. We met other campers there and had little chats with them.

After dinner we went in bathing in the river and had a jolly time splashing, wading, etc. Evening soon—too soon—drew near, and having had supper we packed up and were soon on our homeward drive.

Leone Openshaw,
Kaysville, Utah.

Age 14.

Hair-Combing Time

Oh, dear, oh, dear—this hair of mine;
It's long and thick and curly:
And people seem to be possessed,
To comb it late and early.

And oh, my goodness, how it hurts!
That comb goes yanking through it,
And when I whimper, mama says,
Why, child, I've got to do it.

Your hair's all snarled and tangled up,
Stand still you silly gossie,
Now if you jerk and whine like that,
I'll have to spank you, Lucy.

And that's the way it always goes,
My curls are such a bother,
I wish my hair would go away,
And leave me bald, like father.

I'd like a white and shiny head,
With here and there some stubble,
I'd throw that old comb half a mile,
And stop this endless trouble.

Floese Ann Ericksen,
Otto, Wyo.

Age 12.

Work or Fight

It is a time when we all must work or fight. Some of our best men are giving their lives, others are sacrificing their opportunities here to go "over there" and fight to make the world safe for freedom and democracy. Most of us over here are trying to do our bit to help the boys, but there are some men who are hanging around pool halls and loafing on the streets. It is not right. We have, thank heaven, a free nation, and it is a good time right now to make each and every one earn the right to live and enjoy its future freedom. In this case, every man must work or fight.

Bernard Johnson,
R. 3, Box 104,
Caldwell, Ida.

Age 12.

A Perfect Sunrise

It was five o'clock on a lovely June morning. I hastened from my tent down to the shore of the lake—the only one awake in the camp.

At first there seemed to be absolutely no sound save the soft lap of the waves at my feet. I looked up at the sky. There was the faintest touch of pink in the east—fading into a soft grey. I waited expectantly. Then I heard the soft twittering of the birds just aroused from slumber. Gradually the soft pink gave way to a deeper rose and then faded again to a dazzling gold.

Then came the sun in all its glory. The fresh morning air seemed full of music—the soft lap of the waves, the caressing touch of the wind as it sighed lazily through the old pine trees, and the carol of the birds now fully awake, filled me with gladness, just to be alive on such a glorious morning.

Lenore Cotterel,
American Falls, Ida.

Age 15.

Hidden Utah Towns

1.

I love all sorts of puzzles,
And some folks think I'm queer;
But you see I live in Bingham,
And *Tooele* is very near.

The way I guessed the second
Is a puzzler yet to me,
For I'd forgotten *Kamas*
Was on the map, you see.

The third was much the same,
And I couldn't guess it so slick.
But when I thought of *Myton*
I put it down, right quick!

The fourth was rather easy,
Only first it looked like ice;
And when I found 'twas *Logan*,
It took me by surprise.

My father lived in *Fillmore*,
So that came easy enough.
And now that the last one is *Morgan*
I'm through with that kind of stuff!

Maxine Kelly,
Age 14. Bingham Canyon, Ut.

2.

On the Fourth of July we went for a trip in the canyons. Some of us children went up a high ridge and pretty soon we began to feel short-breathed and I said, "The ground is TOO ELEVATED here for me."

My friend Tommy couldn't go to the canyon with us. He had not washed his head for two whole weeks and so his mother made him stay home as a punishment.

His mother went to the doctor and asked him what to do for Tommy. The doctor said he would be sick if he didn't wash his head. So he "took a MAS sage for his health."

But "I expect to see TOMMY tonight at six," as he is coming over.

While we were in the canyon running around and jumping over logs and having a fine time "I slipped on a LOG AND fell."

And then mamma called us to lunch and we had the best lunch: all kinds of good things to eat.

And after lunch mamma told me to put the milk that was left in the bottles and I said, "The milk will not FILL MORE than two bottles," mamma.

While we were up in the canyons some of the boys and girls thought it would be nice to have a club of some kind. And when I got home I thought out a plan. And "I AM ORGANIZING a club for young people."

Theona Andrus,
Age 12. Garland, Utah.

3.

Tooele is a little town
Here in a mountain nest.
Kamas must be somewhere
In among the rest.

Myton I think proper
For puzzle number three,
While *Logan* is as nice a place
As I expect to see.

Then comes *Fillmore*, number five,
A very lively place,
But if *Morgan* keeps on running
'Twill surely win the race.

Alice Callister,
Age 13. Iosepa, Tooele Co.,
Utah.

4.

Tooele is the hidden town
In puzzle number one.
The second one is *Kamas*;
You can read it on the run.
The third one there is *Myton*,
As any one can tell,
The fourth is pretty *Logan*,
Where some poor fellow fell;
While *Fillmore*, old and steady,
Is city number five,
And *Morgan* shows in number six,
As sure as I'm alive.

Loa Workman,
Age 14. Hinckley, Utah.

Hidden Utah Towns

- | | | |
|-----------|----------|-------------|
| 1. Tooele | 3. Myton | 5. Fillmore |
| 2. Kamas | 4. Logan | 6. Morgan |

WINNERS.

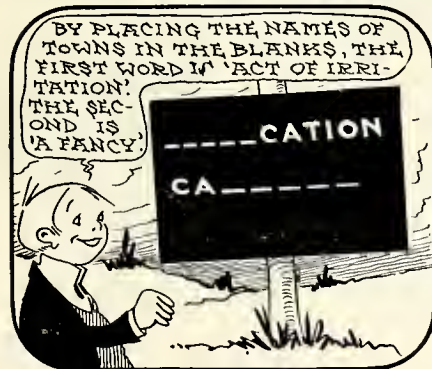
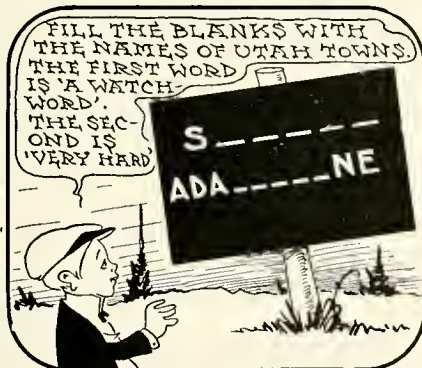
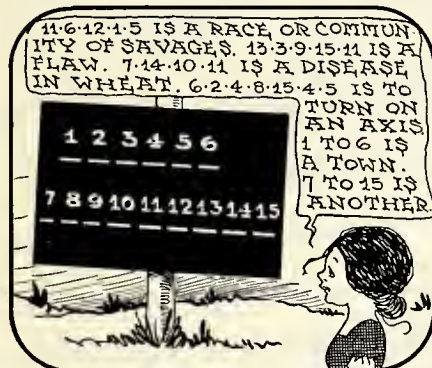
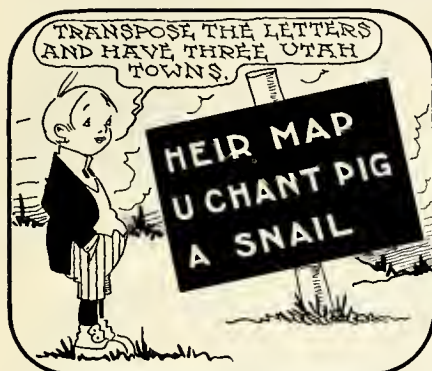
Theona Andrus, Garland, Utah.
Editha Booth, 121 W. 5th No., Provo.
Alice Callister, Iosepa, Tooele Co., Ut.
Lenore Cotterel, American Falls, Ida.
Ruth Ellsworth, 2545 N. Sawyer Ave.,
Chicago.
Frank Holladay, Burlington, Wyo.
Bernard Johnson, Caldwell, Idaho.
Maxine Kelly, Bingham Canyon, Ut.
Leone Openshaw, Kaysville, Utah.
Julia Orme, Squirrel, Idaho.
Edna Peterson, St. John, Utah.
Loa Workman, Hinckley, Utah.

HONORABLE MENTION

Lucile Barlow, Box 97, Murray, Utah.
Montana Billings, 415 North 10th
West, Salt Lake City, Utah.
Marion Burdet, Evanston, Wyo.
Ada Brown, Hoytsville, Utah.
Alice Cullop, 1153 Ramona Ave., Salt
Lake City, Ut.
Minnie Crawford, Enterprise, Ut.,
Box 74.
Leila Gailey, R. F. D. 1, Box 31,
Kaysville, Ut.
Silva Gibson, Enoch, Utah.
Lillie Hansen, R. F. D. 1, Box 107,
Tremonton, Utah.
Alfred Harker, Shelley, Idaho.
Rosanna Lyman, La Point, Ut.
Helen Moody, Leeds, Ut.
Klea Nyberg, Spring City, Ut.
Venda Owen,
Genevieve Pulsipher, Vernon, Ariz.
Tillili Port, Hatch, Ut.
Norene Richards, Coalville, Ut.
Alice Sheets, 351 Douglas St., Salt
Lake City, Ut.
Edna Turner, Bluff Dale, Ut., via Riv-
erton.
Afton C. Taylor.
Frank C. Walter, Richmond, Ut.

MIXED UTAH PUZZLE

BY WALTER WELLMAN















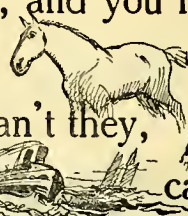
Prizes of books will be given to the first ten of those under 17 who correctly solve the above puzzle and send us the best article of not to exceed two hundred words, or poem not to

exceed twenty lines, on any subject. Answers must be in by Sept. 30. Address, Puzzle Editor, *Juvenile Instructor*, Room 202 L. D. S. Church Office Building, Salt Lake City, Utah.


DEAR LITTLE SHEILA

(IX)

“This is nicer than old ”! was what  said, every morning, when they went to ride. “I have a , and you have a , and our sailor has a , and everybody can ride everywhere, can't they, sister? And everybody on old  can't go anywhere 'cept where the old ships go!” Then Molly sister would help Tommy rejoice. “Yes, Tommy brother,” she would say, “yes, every day, we can ride away in  wherever we wish to go!” And every day, after lunch, when they went to drive in their little , Tommy would rejoice again. “It's nicer to go under green trees than in old , is n't it, Molly sister,” he would say, “and see the little  and the little  and the little  would bounce up

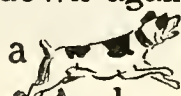



and down on the  to show his joy.



"Yes, Tommy brother,"  would say. And

then Tommy would bounce up and down again,






crazy with joy, if he saw a  flying out to meet them! And one

day  was so glad, and bounced so high, he nearly fell out, but the



 rode up and caught him. "Tommy," he said, "you know you r'e going up to the 

tomorrow, if you don't fall out and hurt yourself!"

After that  sat still and kept hold of Molly's  tight. Next day, Uncle Ned had the


big horses harnessed, and they all rode up to the  in the . It was after dark

when the sailor came with the

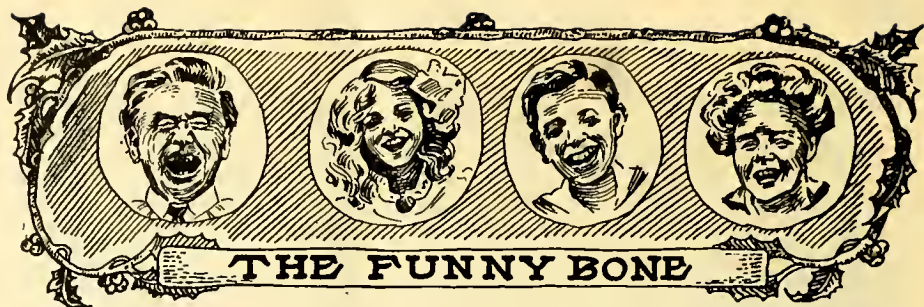
, but the children ran out with a  to welcome them. When they went

into the  they stopped to see the two big work- .

And what do you think they saw on their backs?

On each there was a white  fast asleep!"





It Depends

Wiseacre: "It doesn't pay to hurt people's feelings, you know."

Friend: "Oh, I don't know, my friend; the dentist makes a good living out of it."

Johnnie Knows

Teacher: "Do you know, Johnnie, where shingles were first used?"

Johnnie (modestly): "I'd rather not tell."

Foiled

Chicken: "Can't we find something to eat around this garbage can?"

Hen: "Come along, child—we haven't a chance—don't you see Mr. Hoover's picture in the window?"

Stiff Remarks

A little Irishman was being examined for admission to the army. He seemed all right in every way except one. The doctor said, "You're a little stiff." Quickly the Irish blood mounted as the applicant retorted, "And you're a big stiff!"

Foreign Lady in a Pharmacy

"I vant some powder."

"Mennen's?"

"No, vimmen's!"

"Scented?"

"No, I will take it mit me."

Easily Recognized

"Whatever are you doing in the kitchen, Thomas?" inquired the inquisitive wife.

"I'm opening a tin of tomatoes, if you particularly wish to know," he impatiently rejoined.

"And what are you opening it with?"

"Why, with a can opener. Think I'm using my teeth?" he added, savagely.

"Oh, no, dear," she sweetly replied; "but I do know you are not opening it with prayer."

Where It Hit Him

Judge: "Where did the automobile hit you?"

Rastus: "Well, jedge, if I'd been carrying a license numbah it would hab lusted to a thousand pieces."

Still in Stripes

When the donkey saw the zebra,

He began to switch his tail;

"Well, I never!" was his comment:

"There's a mule that's been in jail."

In Action

Hazel: "What's the matter with that man? Has he got the St. Vitus' dance?"

Nazel: "Nope, that's a deaf and dumb man talkin'—and he stutters."

Puzzled

Mr. Brown: "I had a queer dream last night, my dear. I thought I saw another man running off with you."

Mrs. Brown: "And what did you say to him?"

Mr. Brown: "I asked him what he was running for."—Blighly.

Bonehead

"G'wan, nigger, you-all ain't got no sense nohow."

"Ain't got no sense? What's dis yere haid for?"

"Dat thing? Dat ain't no haid, nigger; dat's jes er button on top er yo' body ter keep her backbone from unravelin'."—The Lamb.

He Got It

Holding up an expensive-looking vase the auctioneer said, "Give me a start."

"Five cents," came a voice from the crowd.

"What!" exclaimed the auctioneer, and the vase almost dropped from his hands.

"I thought that would give him a start," muttered the bidder, as he quietly faded away.

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"The purpose of humor is to foster in human beings that sane, wholesome philosophy or religion known as optimism. Now, optimism isn't what some people think it is. Some people think an optimist is that sort of thing that goes around grinning all the time like a Cheshire cat, saying, 'Everything's all right, everything's all right,' when half the time everything isn't all right. That isn't an optimist who does that—it's a cheerful idiot. There's a vast difference between an optimist and any kind of idiot. It takes intelligence of the finest, faith of the most sublime, sanity of the most complete to be a real optimist. Faith and intelligence and balance to *know* that although there may be heartaches today—and God who made us and loves us knows that some days are just crowded with heartaches that nobody but an idiot or a lunatic could laugh at at the time—though those things come and hurt as deeply as we think we can bear, those things aren't permanent."

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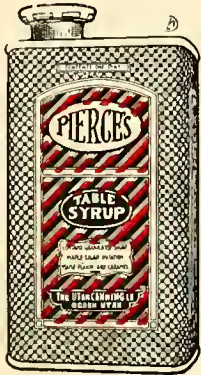
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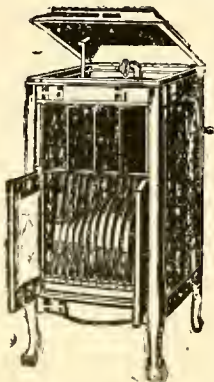
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